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“THE HERMIT,”

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seeking Heavenly Guidance towards a right understanding of Them.

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5.—A Biblical Catechism, with Appendix	1 —
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7.—Thoughts on Some of the principal Special Services of That Church, as of Baptism, the Communion, Marriage, and Burial	2 6

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1861.

A HERMIT'S
NARRATIVE OF OPINIONS,

Many and Weighty—at Home and Abroad—

OF HIS SOLITARY MEDITATIONS,

(SPREAD OVER MORE THAN HALF A CENTURY OF A LIFE
NOW ENTERED ON ITS 85TH YEAR,)

ON DIVINE REVELATION,
AND
CHRISTIANITY,

AS ITS CROWNING POINT,

Under the Supplicated Guidance of The HOLY SPIRIT.

“A HERMIT IS ONE, WHO RETIRES FROM SOCIETY
TO CONTEMPLATION AND DEVOTION.”

LORD BACON.

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1861.

Entered at Stationers' Hall.



LONDON :

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UNDER THE SUPERINTENDENCE OF MR. JOHN FRENCH.

DEDICATION.

FROM A NAMELESS MATERNAL COUSIN.

"January 30th, 1860.

"My dear John,

"*Having made a new Will, the fourth I believe as altered circumstances have rendered necessary during now a long Life—in all which your name has been mentioned with a small memento of my great regard and esteem, and the recollection of so many and repeated acts of kindness received from you—and now I am going to ask you a further favor, viz.—that as it is not for us to know who may be the Survivor of us, you will not feel offended by my inclosing you a check to order for 100 guineas; and thus prevent the disappointment I should feel in not being afforded the opportunity and gratification of expressing the gratitude and obligations I feel under to you. And with my kind regard to yourself and Wife,*

"Believe me, dear John,

"Your attached Cousin,"

MY ANSWER.

"31st January, 1860.

"*My dear M.*

"Truly gratifying is the earnest of that continued esteem entertained by you for me ; since of all Men living I have been longest known to you, and through much of intimacy and intercourse within nearly the half of a Century.

"The delicacy and warm-heartedness, with which, when considering that my race in life is farther onwards in its course towards its goal, (according to the usual order of Nature,) than your's, you have acted on the beneficent impulse that your testamentary regard towards me, in all your prior made Wills, should not fail from the chance of there not being a hand to receive it, leads me, with the thankful acknowledgment, to say, that as at this time I am preparing in manuscript a Narrative of my several previous Publications, with the wide-spreading Testimonials in favor of them, intermixt with some Autobiographical Incidents connected with them, I shall give to your present bounty the privilege of covering the expense of contemplated improvements in type, paper, and binding ; and shall, in consequence, consider the Work as virtually dedicated to you. With my best wishes for your inward peace from onward hope (in CHRIST.)

"I remain,

"Your attached Cousin,"

PREFACE.

The following "Narrative of Opinions," many and weighty, as well from Abroad as at Home, received on Presentations of the Theological Publications of the Writer, is thus, after the lapse of years, submitted, with a view to induce, if so it may, to a more general acquaintance with the Thoughts and Reflections, the growth of more than half a century of a Life, now advanced into its 85th year. All being the fruit of Solitary meditation on the Word and Works of JEHOVAH, in reference to the Relationship of Human Kind towards The NATURE of DEITY, as FATHER, SON and HOLY GHOST, in The TRINITY and UNITY of The GODHEAD, Evidenced in The Bible as of DIVINE Revelation and more Distinctly by The Gospel of JESUS CHRIST and His Apostles' Writings; Exemplifying the Christian Dispensation as a System of Truths, Bearing most Essentially on the Interests of every Human Being, both as to Time and Eternity; the Life, that now is with Each, as well as that, which is, upon the close of this, to open on Eternity; There to await, at the general Resurrection, the Final Judgment by The Incarnate SON of GOD, in the Glory of The FATHER, upon every Human Soul, either for Salvation or for Rejection, by His Irreversible Decree.

Numerous as the Works may seem, being the production of One Abstracted Mind seeking the Enlightenment and Guidance alone from the study and comparison of Scripture with Scripture, the distribution will be found to have spread over Classes and Localities, whence by such offerings Judgment

upon them was sought. It has therefore seemed to the Writer but a reasonable result, from Judgments so multifarious and encouraging as have been given, that the Productions should be made accessible to all Readers desirous of any of them: and thus they are now offered, at a cost so moderate and proportionate to their respective size and nature, that the possession of one at least, according to the taste and preference of the Applicant, will be attainable. The second edition of "Thoughts on The Gospel" has been stereotyped; as also the Appendix to "The Biblical Catechism," to be eventually added to a new but slightly varied edition of the Catechism, should it be called for extensively, as a pocket companion for our Sailors and Soldiers; since by one of the Latter in the Crimean Campaign it was pronounced to be so welcomed.

The present Volume, though small, comprises extracts from each of the Original Works referred to; such as will exhibit the tone and style and tendency of the original Work, and which may serve as a guide and ground for Individual Selection in any contemplated purchase.

The Gospel Tidings of GOD's Good Will to Human Kind universally Formed the Train of "Thoughts and Reflections," to which the Writer yielded in the composition of the several Productions; and consequently they should adapt themselves, not only to Members of the Established Church of England, but to Individuals and Societies, though not of that Episcopal School, but who yet love The LORD JESUS CHRIST and His Doctrine, and worship Him as One with The HEAVENLY FATHER and The HOLY SPIRIT, in sincerity and vital Faith; in which Faith is found the mind's peace on Earth and the Soul's Assurance of its Endless Bliss in Heaven.

The Publications now offered for general consideration, though framed in privacy, were formed for publicity, under the Supplicated Guidance of Wisdom from Above; and to that incipient reserve the claim to the appellation of "The Hermit" is made. But the Hermit was not always in his Cell. He felt that he had Social duties to discharge, and Offices to fulfill; and did not shrink from yielding to such impulse. A few incidents in his general life and habits are occasionally adverted to in the progress of the Narrative; but a more distinct portraiture of them is given in a slight biographical sketch, as a supplement to the Narrative; tending to prove that, though a mind may paramountly be given, in entire abstractedness, to Scriptural Investigation, even in such snatches of time, as may not interfere with Family and Public duties, those duties may equally be discharged.

Should the Works, not at present in stereotype, so far meet the Public taste as to be sought for much beyond what the stock in hand of each may supply, recourse would, under such encouragement, be had to the same multiplying enginery to meet the announced demand.

With these few observations, by way of introduction, the Narrative is sent forth to work its own way on the Public judgment, with the Prayer, that The JUDGE over All may Graciously Sanction its doing so, towards the Spiritual Regeneration and the inward and onward hope of Salvation and Sanctification of Others, in their varied walks in Life; and then be GOD's the Praise for having Prompted and Aided these labours of love from the Writer.

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Page.	Line.	
62	last	} <i>strike out</i> ,—(who, truly repenting of their unjust treatment of us, seek for forgiveness!)
63	first	
75	10 & 11	A parentheses <i>from</i> after <i>to</i> time.
76	3	<i>read</i> , unresisting.
77	6	by <i>for</i> to.
121	12	from the bottom— <i>read</i> , as in the majority of the other sentences.
144	9	funds <i>for</i> friends.
242	16	from bottom— <i>add</i> Christian <i>before</i> regards.
243	5	Date 11th <i>for</i> 4th.
243	9	from bottom— <i>strike out</i> very.
249	13	from bottom— <i>read</i> our <i>for</i> the Church.
255	5	from bottom— <i>urged for</i> used.
255	2	<i>read</i> recollections <i>for</i> reflections.
268	-	<i>add under</i> , Some Incidents in active life, <i>as follows</i> ,—Having given up my London pursuits as All the Partners in the Business had retired.
275	-	<i>add</i> 363 as the number to the Epitaph.

THE
NARRATIVE OF OPINIONS,

BY A HERMIT,

“Being One, who retired from Society to contemplation & devotion.”

LORD BACON.

ADDITIONAL CORRECTIONS.

Page. Line.
vi 2 from bottom—*read with for and*.
230 18 *Step before Daughter*.

THE SAVIOUR OF Man.

- 5th. Reflections on The Epistles of St. Paul, and on That to the Hebrews.
- 6th. Thoughts on The Liturgy of The Church of England.
- 7th. Thoughts on Some of the Special Services of That Church.
- 8th and 9th. Two successive editions of The Version of Psalms have been brought out, one in 1821, the other in 1842 and 1844. The first edition having been printed so far back as 1809.
- 10th. A second edition of The Biblical Catechism has had added to it an Appendix with full quotations of The Sacred Sources from Which it was drawn.
- 11th. A second edition of Thoughts on The Gospel has recently been printed, either in one volume, or in four parts, each part about the size of a Review for Library Tables and Railways' serious Readers.

So abstracted were my studies that no Human Being was associated with them. And so little was it known in my neighbourhood, what had so engrossed my thoughts and predilections, that a Clergyman, after some years of friendly intimacy between us, (who was the Minister of the Church, of which at its building I was the Treasurer,) after I had presented him with copies of most of my Works, was reported to have said, "Who could have supposed that Mr. Stow had anything to do with the Press?"

SPECIMENS

from the First Edition of the Metrical Version of The Psalms.

The First Edition of The Version of Psalms, composed at such intervals of leisure as I could command, had the Preface from which the following extracts are made, "The practice of the use of Psalmody and Music in the worship of God, having prevailed in all ages of Revealed Religion, both under the Jewish and Christian Dispensations, is a sufficient sanction for our Church having adopted them, as an integral part of its service; and, when the power of harmony over the passions is considered, it seems but just that so pleasing an influence, communicated to us by The AUTHOR of our nature, should be, in its *highest excellence*, directed to its GIVER. The act of glorifying The CREATOR is the grandest occupation of the Creature; and, though called upon to praise Him with the understanding, we are invited, by the example of St. Paul, to praise Him and to sing unto Him with the spirit also. 1 Cor. xiv. 15. That Music may be rendered a Handmaid to Religion, no one, who has an ear for harmony, can deny; for with a heart predisposed to the service of God, how elevating to the soul is it to pour forth adoration and praise for His mercies in language the most sublime, and in tones the most solemn, sweet and impressive. In such an exercise the whole frame is wrapt in pious ecstasy, and an almost heavenly joy suffuses it." "A Version of the Psalms should embody as much as possible of the *Text*, that it may be principally at least Scriptural, and present such a lively image of the Original, as continually to awaken a recollection of That: it should raise the mind to exalted views of its subject, and should have

qualities recommending it for perusal without the aid of Music; it should become a Manual of Devotion in the closet, as well as in the Church, and be deservedly admitted within the pale of Religious Education: the expositions and additions, indispensably necessary for filling up the measure, should be consistent with the most approved interpretations of the Text; and the sense and language of Scripture should be retained, even at some expense of the strict rules of emphasis and rhyme: though in other respects, those ornamental, but certainly *secondary* properties of the Version, should be brought, as near as may be, to perfection.

“That the Old Version, namely that of Sternhold and Hopkins, does not answer the foregoing description must be universally admitted; and indeed it is matter of equal regret and surprise, that destitute, as it is throughout, of every feature of dignity, it should anywhere be retained. The Version of Brady and Tate, called the New Version, though published as far back as the reign of William the Third, and which is the only other Version now in general use, or sanctioned by Royal Authority, is certainly very far superior to the former, as a metrical composition, and in many parts very respectable in the more essential properties of a Version; but this, as well as a more modern and allowedly a more excellent One by Mr. Merrick, (who was not only highly eminent as a poet, but also deeply versed in divinity,) is rather a *paraphrase on*, or *interpretation* of the Text, than a *variation* of the Text into verse: and on that account it is conceived that both the last mentioned Versions, (however otherwise praise-worthy,) are objectionable.

“In the structure of the present Version, such as it is, (and, if it be of God, it will stand; but, if it be not, soon may it sink into oblivion,) the utmost care has been taken to incorporate as much as possible of the Text of Scripture, as contained in The Bible Translation of The Psalms; and, where explanations have been given, or enlargements made, equal anxiety has been felt to render them conformable to, or correspondent with the Original, as developed and elucidated in the pious and admirable Commentary of Bishop Horne. Whether amidst much of admitted defect this attempt may, upon the whole, under the influence of DIVINE Grace, have succeeded, is not for the Author to determine, nor does he

presume to anticipate the judgment which discerning minds may pronounce upon it. Of any criticisms, in kindness communicated through the Publishers, he would gladly avail himself, should any further edition be apparently called for; but if the Public voice be against the production, the Author will submissively and contentedly bend to such decision; knowing that The SEARCHER of all hearts will appreciate the intention; which certainly was, to offer up to Him *not* an *unholy Sacrifice*.

"In urging the usefulness and propriety of a greater degree of attention being paid to the musical part of the Church Service, the Author does not mean to rank *that* before the other parts of Public Worship; but merely aims at rendering the one consistent with the other; and, humanly speaking, worthy The BEING, to Whom it is addressed; from Whom all our powers were derived; and to Whom therefore, in gratitude, they, to their utmost, should be directed.

"To accommodate the present Version to all the Music used in that of the old, or new One, the Author has given different Versions of the same Psalms, agreeably both to the old and new measure, and that in as many varieties as they present. In some instances also a Version, adapted to the common measure of 8 and 6 syllables, has been added, where both the old and new Ones differ from it. Lest any difficulty might arise in selecting the portions numerically by the verses, a division has been made of them into stanzas. To assist towards the selection of proper Psalms according to seasons or circumstances, and to facilitate research, should the Work be adopted as a manual of devotion, a general reference to the Psalms, by their distinct classes and characters, will be found. At the head of each Psalm will also be found some short but general description of its object, corresponding with the character given of it in the reference; and a few notes are occasionally added, which the Preface to the Commentaries supplied. The Bible references, shewing the connection of each Psalm with others, and consequently the accordance and harmony of the whole, have been introduced. The parts of The New Testament, wherein passages from the Psalms are cited, are referred to at the head of each Psalm, to which they relate, and a separate Index is added."

The Dedication was as follows—

“TO
THEE O! JEHOVAH,
THE ETERNAL GODHEAD,
FATHER SON AND HOLY GHOST,
THE INDIVISIBLE
TRINITY IN UNITY,
CREATOR, REDEEMER, SANCTIFIER, OF MANKIND,
with a lowly heart, and with a trembling hand,
THIS WORK IS OFFERED,
in the humble hope, that, through The Intercessory Offices of
THE EVER-BLESSED JESUS,
and The Sanctifying Operations of
THE HOLY SPIRIT,
(Which Prompted What, if any thing, of Excellence it possesses,
it may be Acceptable before
THEE,
and be permitted to conduce to the furtherance of
THY GLORY upon Earth,
and to the advancement of
THY KINGDOM in the hearts of THY PEOPLE!
Be GOD's the Praise, if any Praise be due,
From WHOM Alone his Powers the Writer drew.
PRINTED BY T. C. HANSARD. PUBLISHED BY F. C. AND J. RIVINGTON.
Entered at Stationers' Hall.
1809.”

On presenting a copy of This Version to His then Majesty King George the Third, I wrote thus—

1 “*To The King.*

“Sire, An attachment, strong as that of filial affection, to the Institutions of our Church Establishment as a whole, has led me, in common I believe with most admirers of it, to wish that a more Scriptural Psalmody composed a part of it; and as the Version of the Psalms, written by Mr. Merrick, notwithstanding its acknowledged superiority over those now in use, has failed of obtaining that preference, which the sanction

of Royal Authority alone can give, I was induced to conclude, that this was attributable to its not being sufficiently confined to the Text of Scripture. Under this feeling and with a view to obviate a similar objection, I have, under the guidance, I hope, of The Spirit of Wisdom, (for otherwise my efforts can be nothing worth,) composed the Version, the accompanying copy of which I crave Your Majesty's permission most respectfully to offer for your acceptance, and to submit to your consideration. After much deliberation and with the profoundest reverence I have ventured to dedicate it to my GOD; and I trust therefore it may, without offence, be presented in humility to the notice of my King. If, after you have graciously vouchsafed it your consideration, you should be of opinion that it is deserving of your countenance, it cannot fail of obtaining it to the fullest extent of what may be proper.

"To adapt it to all the Music now in use with either the old or new Version, it embraces all their varieties of measure; and to distinguish it from them, should it be deemed worthy your Royal sanction, it may be denominated 'The Brunswick or Georgian Version.'

"As the *name* of an Author has properly no connection with such a work, if embodied into the service of the Church, I should in a further edition continue to withhold it.

"Through Messrs. Rivington, the Publishers, any confirmation which your Majesty may condescendingly order to be transmitted, will securely reach me, and I sacredly promise that no unwarrantable use shall be made of it.

"To The Arch-Bishops and Bishops and to The Deans of your Realm individually it is my intention also to present copies.

"With every sentiment of veneration and affection, and with the fervent hope that your temporal crown will in much riper years only give way to a Spiritual one,

"I subscribe myself, in sincerity, Sire,

"Your Majesty's very loyal and devoted Subject and Servant,

"September, 1809."

"The Author."

At the same time a copy was presented to Her Majesty The Queen, with a letter as follows—

2

"To The Queen.

"Madame, The accompanying Version of the Psalms,

framed upon the principle of a close adherence to the Text of Scripture, and accommodated by a variety of measure to all the Music used with either of our present Church Versions, I take the liberty of humbly submitting to Your Majesty's consideration. The preface so fully speaks for me, in explanation of the Work, that it would be troubling you with repetition were I further to enlarge upon it here; I shall therefore only beg that you will graciously accept this copy; and should you feel disposed to make known to me your sentiments upon the production, that you will vouchsafe to do so by commanding the communication to be made under cover through Messrs. Rivington, the Publishers; and I pledge my word that no improper use shall be made of it.

"I have sent a copy to The King, and shall speedily forward others to The Arch-Bishops, The Bishops and The Deans.

"That that Peace, which is the foretaste of what, in the mansions of Eternity is prepared for Such as diligently seek it, may be Your's, is the prayer of, Madame,

"Your Majesty's very devoted and humble Servant,

"September, 1809."

"The Author."

3 To The Arch-Bishops of Canterbury and York copies were presented; and to *His Grace of Canterbury* the letter was thus—

"Sir, To you, as the head of our excellent and venerated Church Establishment, I take the liberty of submitting, with every sentiment of deference and respect, a Version of the Psalms, and to request your acceptance of the accompanying copy. The work has been attempted to be composed upon the principle of embodying as much as possible of the Text of Scripture; but how far it may have been dictated by The Spirit of Truth, so as to render it acceptable, is not for me to say. That some change in our Church Psalmody is desirable, and that such part of the Service should correspond in dignity and impressiveness with the Rest, few, I believe, dispute. But after the rejection, or at least the neglect, which Mr. Merrick's Version has experienced, (though so far superior to either of those now in use,) I can only indulge the expectation of a more favourable acceptance of the present, on the adoption of and faithful adherence to the principle above adverted to, under The Illuminating Grace of God. To obviate any objection to

the reception of this, as part of the service of The Established Church of the Kingdom in substitution for the Versions now in use, on the score of Music, it has been made to embrace all the varieties of both those measures; and, in the event of its adoption, to distinguish it from them, it might be denominated, 'The Brunswick or Georgian Version.'

"I have sent copies to The King and Queen, and shall do so to all the other Spiritual Lords, as well as to The Deans of the Realm.

"May I earnestly beg of your Grace to favour me with a communication of your sentiments upon the work, under cover, through Messrs. Rivington, the Publishers; and I assure you that no improper use shall be made of it.

"I have the honor to be, with the most perfect esteem, Sir,

"Your Grace's very obedient and obliged humble Servant,

"September, 1809."

"The Author."

4 To The Arch-Bishop of York a copy was sent; and the letter in its opening passage was thus—

"Sir, To you, as one of the heads of our venerable and venerated Church Establishment I crave permission to present, for your Grace's acceptance and perusal, the copy of a Version of the Psalms, composed on the principle of incorporating as much as possible of the Text of Scripture; and adapted by variety of measure to all the Music used either with the new or old Version."

In other respects the statements were similar to that to His Grace of Canterbury.

5 To The Bishops and Deans my opening address was only thus varied—

"Having, as I humbly but devoutly hope, under the guidance of The Spirit of Wisdom and Truth, composed a Version of the Psalms upon the principle of confining it, as closely as possible, to the Text of Scripture, I take the liberty of presenting a copy of it for your acceptance and perusal."

In continuation, a similar statement and request was made, as in the prior letter. From Any of these high Authorities I did not obtain any expression of opinion on the Work, and from very

few any acknowledgment of the receipt of the copies. But this, particularly the latter, may have been caused by my having withheld my name.

After a lapse of some ten years I bethought me of bringing out an edition of the Work, having only such Psalms or portions of Psalms as might be used for Singing. It was printed in 1821, at the Free-School in Gower's Walk, Whitechapel, (which was founded and endowed by Willam Davis, Esq., who married a first Cousin of mine,) it was then and now is (1860) under the Mastership of Mr. French. It had a Printing Press attached to it, with the Founder's idea of giving to the Pupils an insight into the practical art of printing, so as to form the habit of industry. Of this Department Mr. French is also the Superintendent. This edition was entitled, "A Selection from a Version of the Psalms of David intended for Family use, by a Lay Member of The Church of England; with the quotations in the title-page from St. James v. 13, "Is any merry, let him sing Psalms;" and from St. Paul, 1 Corinthians xiv. 13, "I will sing with the spirit, and I will sing with the understanding also." The Dedication was the same as in the prior edition. The Preface was different, but was the same as was afterwards adopted in the 3rd edition, now extant. It had however descriptive headings at each Psalm. Musical Distribution was added. A private distribution of this edition was made and acknowledgments given. Finally I decided on forming an extended edition; and between the years 1842 and 1844 this was printed also at the Gower's Walk School-Press. It is intituled, "A Version of The Psalms of David, by a Lay Member of The Church of England, the Compiler also of a Biblical Catechism and of Family Prayers from The Bible Psalms and from The Liturgy of That Church," and marked as "Third Edition." The Dedication the same as in the previous Ones.

SPECIMENS

from the Third Edition of the Metrical Version of The Psalms.

The Preface, more copious than the latter, principally as follows—

"The Psalms are an epitome of the Bible adapted to the purposes of devotion. They treat occasionally of the Creation and Formation of the World, the Dispensations of PROVIDENCE, and the Economy of Grace; the transactions of the Patriarchs, the exodus of the Children of Israel, their journey through the Wilderness, and settlement in Canaan; their law, priesthood, and ritual; the exploits of their great Men, wrought through faith; their sins and captivities; their Repentances and

Restorations ; the sufferings and victories of David ; the peaceful and happy reign of Solomon ; the Advent of MESSIAH, with Its Effects and Consequences ; His Incarnation, Birth, Life, Passion, Death, Resurrection, Ascension, KINGDOM and PRIESTHOOD ; the Effusion of The SPIRIT ; the Conversion of the Nations ; the Rejection of the Jews ; the establishment, increase and perpetuity of The Christian Church ; the End of the World ; the general Judgment ; the Condemnation of the Wicked ; and the final Triumph of the Righteous with their LORD and KING.

“There are in these Sacred Hymns a character of Truth and a communication of Wisdom, that cannot be too deeply studied or too fondly cherished. To all Orders of Society and to every Age of Life, gifted with discernment, they are calculated to convey both instruction and delight, and impart both consolation and hope. Amidst the unequalled vicissitudes of his life this was David’s experience, not only when an Outcast from his native Country, but also when wearing the Crown and ruling all the Hosts of Israel. In all his troubles he had sought The LORD, and so seeking, he found in piety that peace, which he could not find in empire, and alleviated the disquietudes of state with the exercises of devotion.

“His invaluable Psalms convey those comforts to others, which they afforded to himself. Composed upon particular occasions yet designed for general use ; delivered out as services for Israelites under the Law, yet no less adapted to the circumstances of Christians under The Gospel, they represent Religion to us in the most engaging dress ; communicating truths, which Philosophy could never investigate, in a style which Poetry can never equal ; while History is made the vehicle of Prophecy ; and Creation lends all its charms to paint the Glories of Redemption. Calculated alike to profit and to please, they inform the understanding, elevate the affections, and entertain the imagination. Indited under the Influence of Him, to Whom all hearts are known, and all events foreknown, they suit Mankind in all situations, grateful as the manna, which descended from Above, and conformed itself to every palate. The fairest productions of Human wit, after a few perusals, like gathered flowers, wither in our hands, and lose their fragrancy ; but these unfading Plants

of Paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightening, fresh odours are emitted, and new sweets extracted from them. He, who hath once tasted their excellences, will desire to taste them again, and he, who tastes them oftenest, will relish them best.

“The Psalms are adorned with the figures, and set off with all the graces of Poetry; and Poetry itself is designed yet further to be recommended by the charms of Music, thus consecrated to the service of God; that so Delight may prepare the way for Improvement, and Pleasure become the Handmaid of Wisdom; while every turbulent passion is calmed by sacred melody; and the evil Spirit is still dispossessed by the harp of the Son of Jesse.” *Bishop Horne in the Preface to his Commentary on the Psalms.*

“The Psalms go in general under the name of “The Psalms of David.” King David gave a regular and noble form to the musical part of the Jewish Service. He was himself a great Composer both in Poetry and Music, and a munificent Patron, no doubt, of arts; in which he himself so much delighted and excelled. The Psalms however appear to be compositions of various Authors in various ages; some more ancient than the time of King David; some of a much later age. Of many, David was himself undoubtedly the Author; and that those of his composition were Prophetic, we have David’s own authority, which may be allowed to overpower a Host of modern Expositors. For thus King David, at the close of his life, describes himself and his sacred Songs, ‘David, the Son of Jesse, said, and the Man, who was raised up on high, The Anointed of The God of Jacob, and the sweet Psalmist of Israel said, The SPIRIT of JEHOVAH Spake by me, and His Word was in my tongue.’ It was The Word therefore of JEHOVAH’S SPIRIT, Which was uttered by David’s tongue. But it should seem The SPIRIT of JEHOVAH would not be wanting to enable a mere Man to make complaint of *his own Enemies*, to describe *his own sufferings just as he felt them, and his own escapes just as they happened*. But The SPIRIT of JEHOVAH Described, by David’s utterances, What was Known to That SPIRIT only, and That SPIRIT only could Describe. So that, if David be allowed to have had any knowledge of the True Subject of

his own compositions, it was nothing in his own life, but Something Put into his mind by The HOLY SPIRIT of God; and the misapplication of the Psalms to the literal David has done more mischief than the misapplication of any other parts of The Scriptures, among those who profess the belief of The Christian Religion.

"The Psalms are all poems of the lyric kind, that is, adapted to music: but with great variety in the style of composition. Some are simply Odes. An Ode is a dignified sort of song, narrative of the facts, either of public history, or private life, in a highly adorned and figured style. But the figure in the Psalms is that which is peculiar to the Hebrew language, in which the figure gives its meaning: with as much perspicuity as the plainest speech. Some are of the sort called Elegiac, which are pathetic compositions upon mournful subjects. Some are Ethic, delivering grave maxims of life, or the Precepts of Religion in solemn, but, for the most part, simple strains. Some are Ænigmatic, delivering the doctrines of Religion in Ænigmata, contrived to strike the imagination forcibly, and yet easy to be understood. In all these the Author delivers the whole matter in his own person. But a very great, and I believe the far greater part, are a sort of Dramatic Ode, consisting of dialogues between Persons sustaining certain characters. In these Dialogue Psalms the Persons are frequently the Psalmist himself, or the Chorus of Priests and Levites, or the Leader of the Levitical Band, opening the Ode with a proem, declarative of the subject, and very often closing the whole with a solemn admonition drawn from what the other Persons say. The other Persons are JEHOVAH sometimes as One, sometimes as Another of The THREE PERSONS. CHRIST in His Incarnate State, sometimes before, sometimes after His Resurrection. The Human Soul of CHRIST, as Distinguished from The DIVINE ESSENCE. CHRIST in His Incarnate State is Personated, sometimes as a Priest, sometimes as a King, sometimes as a Conqueror: the Resemblance is very remarkable between This Conqueror in the Book of Psalms, and The Warrior on the white horse in the Book of Revelations, Who Goes forth with a Crown on His Head, and a bow in His Hand, conquering, and to conquer. And the Conquest in the Psalms is followed, like the Conquest in the Revelations,

by the Marriage of The Conqueror. These are circumstances of similitude, which to any one versed in the prophetic style, prove beyond a doubt, that The MYSTICAL CONQUEROR is The Same PERSON in Both. It is no objection to this notion of Psalms in dialogues that none of them are distinguished into the parts of the different Speakers. In the Works of any profane Writer, the parts that belong to different Persons in a scene, are usually distinguished by prefixing to the beginning of each speech the initials of the name of the Person, to which the speech belongs; but this is a modern practice. In the oldest MSS. of the ancient Greek plays the Persons in the drama are not so distinguished any more than the Persons in the Psalms; but these distinctions have been supplied by Editors. But in publishing the Sacred Text it was justly thought, that it would be too great a liberty, if the Editor were to insert marks of his own, which the holy Penmen had not thought necessary. *It would be useful, however, if a paraphrase were given with these distinctions in the proper places,* and yet the want of them is not very great; for a Reader of ordinary penetration, who has once had the hint that he is reading a dialogue, will easily perceive to what Speakers the different parts of the dialogue belong. The part of **JEHOVAH** is sometimes indeed supplied (but this will never make any difficulties) by an Oracular Voice, suddenly breaking out from the Sanctuary.

“Many of the Psalms are Commemorative of The Miraculous Interpositions of God on behalf of the Chosen People; for indeed the History of the Jews is a fundamental Part of Revealed Religion. Many were probably composed upon the occasion of remarkable passages in David's life; his dangers, his afflictions, his Deliverances. But of those, which relate to the Public History of the natural Israel, there are few in which the Fortunes of the Mystical Israel, The Christian Church, are not adumbrated; and of those, which allude to the life of David, there are none in which The Son of David is not the Principal and Immediate Subject. David's complaints against his Enemies are MESSIAH's Complaints; first, of the unbelieving Jews; then of the Heathen Persecutions and the Apostate Faction in later ages. David's afflictions are The MESSIAH's Sufferings; David's penitential supplications are the Supplications of MESSIAH in Agony

under the Burden of the imputed guilt of Man. David's songs of triumph and thanksgiving are MESSIAH'S Songs of Triumph and Thanksgiving for His Victory over Sin and Death and Hell. There is not a page in the Book of Psalms in which the pious Reader will not find his SAVIOUR, if he read with a view of finding Him; and it was but a just encomium of It, that came from the pen of One of the early Fathers, that 'It is a complete System of Divinity for the use and edification of the Common People of The Christian Church.' *Bishop Horsley in the Preface to his Translation of the Psalms.*

"The moral of Life, the Mystery of Redeeming Grace, the Display of Almighty Power and Almighty Love, the Spiritual history of the World, the Passage of JEHOVAH through the Wonders of His Creation; all that can alarm the Wicked, and confirm the Faithful, is to be found in the Book of Psalms. But in this same Book these Subjects are often to be sought for, so much below the shining surface of Its poetical beauties, so deep in the recesses of Spiritual Wisdom, and so near the Border of the Invisible World, that minds of the greatest grasp and longest reach are never more usefully employed for Mankind than when engaged in the interpretation of this Part of Scripture. Lessons of Wisdom, as salutary as they are intelligible, lie open in the Psalms to the ordinary Reader; the Attributes of God, the Rewards of Piety, the vanity of Human cares, and the deceitfulness of Human counsels are enforced and espoused by Examples, by images and by descriptions so magnificent, yet so familiar, so elevating, yet so natural, so suitable to common feeling, yet so commensurate with our highest faculties, that All must acknowledge their Excellence, and Few can wholly resist their Influence: but to the mind inquisitively pious and ardent in the pursuit of Heavenly knowledge these Seraphic Songs present a path of discovery, continually opening before them, refulgent with the Footsteps of The MESSIAH, and resounding with the Promises of The Gospel.

"The title of the Book of Psalms to a Place in the Sacred Canon of Scripture has never been controverted. As a Work of Inspiration its claim has been established by CHRIST and His Apostles. Many of them have had their Application to the Great Mystery of Man's Redemption settled and deter-

mined in an express manner by the Inspired Writers; and the probability is, that none of them can be properly understood as confined to temporary events and occasions. The Jews themselves, by making them a part of their daily Service, plainly discover their own conviction of the Prophetic and Mystical Character of the Psalms in general; for, if understood only in their literal sense, few of them could be considered as applicable to the Nation at large; but rather to the circumstances of some particular Person, and therefore improper to form a part of a perpetual system of worship. They considered the Shell of the holy Minstrel as full of Oracular Virtue, and as Recording the Whole of God's Dispensations in respect to themselves; but still as comprising only a Scheme of Mercy and Deliverance limited to their Earthly Jerusalem. Many of the Psalms they referred to MESSIAH and His KINGDOM; and though in respect to the Person and Character of The ONE, and the nature and meaning of the Other, they entertained ideas infinitely below the purity and truth of Scripture; yet in the principles of interpretation they have agreed with the primitive method of the Christian Expositors. Those Psalms wherein the Person, from whose mouth they appear to issue, describes his sorrow, his sufferings and his triumph, represent, with such fidelity, the History of The SON of GOD, that we need scarcely seek for any other application. For the circumstances of David or Solomon, or any Human condition, they will generally be found to be too great in depth and breadth and height. A Pre-Eminence in Suffering points to The MAN of Sorrows; a more than Mortal MAJESTY points to The KING of Glory: Girding His Sword upon His Thigh, we see The WARRIOR of Salvation, Surrounded with the Trophies of His Victorious Grace: Anointed with the oil of gladness above His Fellows we see The Blessed BRIDEGROOM of the Church. Nor shall we do justice to the pen of the Ready Writer unless we put Solomon and his nuptials out of our view; and fix our thoughts upon Him, Whose Sceptre is a right Sceptre; and upon Her, who comes forth in her odoriferous garments the Consort of CHRIST, in the Beauty of Holiness. Even in the penitential Psalms where complaint is made of the burden and number of sins and iniquities, oppressing and weighing down the Speaker, we still hear the Voice of The MESSIAH.

We hear Him Complaining that innumerable evils have compassed Him about, that His iniquities have taken such hold upon Him, that He is not Able to Look up, that they are more in number than the Hairs of His Head, and therefore His Heart hath failed Him. Doubtless these were not His Own sins, but the sins of Mankind; of which He Took upon Himself the Burthen and the Atonement, and which He Bare in His Own Body on the tree; He, Who Knew no sin, being Made a Sacrifice for our sin.

"It will occur to observation that the distribution, which prevails in some of the Psalms, of the parts of them into questions and answers, is frequent in Hebrew Poetry; and the remembrance will arise of the 63rd chapter of Isaiah, which derives much of its sublimity from the same form of composition.

"The beautiful manner in which Dr. Lowth has illustrated this peculiar structure of the Poetry of the Hebrews surpasses all praise: and the delicate observance of this same characteristic by Dr. Horsley in his division of the Psalms into parts, with his appropriation of them to the Choruses and Interlocutors, has wonderfully relieved the Psalter from the difficulties under which it has hitherto lain incumbered; and supplied a method so natural and so easy, to use the words of Jeremiah, 'the wayfaring Man may understand it.' In this species of scenic poem The Ineffable AUTHOR of our Salvation Performs in general the Pre-Eminent Part, and we are in a manner Made to hear Him Speak His Blessed Oracles. Thus the Psalms not only Prophesy but Represent, not only Describe but Personify: they are all Full of The MESSIAH, and show only the Glory of His KINGDOM, and talk of His Power." *From a Criticism on Bishop Horsley's before-quoted Work, in the 11th No. of the British Review for August 1815.*

"This Version has been constructed upon the principle recommended by the before-noticed high Authorities, and with deep attention to the Commentaries and Translations of the respective Bishops; in some instances the variations of Bishop Horsley being adopted, as assisting towards a more intelligible demonstration of Texts of acknowledged difficulty. Yet as it is admitted that a (metrical) Version of the Psalms should embody as much as possible of the Text, in order that it may present a lively image of the Original, a prevailing

desire has been felt, and an anxiety exercised to embrace as much as seemed practicable of the exact Language in our Bible Translation of The Psalms. The expositions and additions necessary for filling up the measure, it has been an endeavour to make accordant with the most approved interpretation of the Original.

“Of the variety allowed in English versification the Author has availed himself, as he there afterwards states, and has met, by several versions of many Psalms, their adaptation to all the music used with either the old or new Version. Classifications of Psalms by their peculiar qualities and also of special Appropriation, are added.”

As Specimens four Psalms are here given with their respective headings.

“PSALM I.—INSTRUCTIVE.

“This Psalm was placed first, as a preface to the rest, from its exciting so concisely, yet so forcibly, to a deep study of The Holy Scriptures, and consequently of The Book of Psalms as a part of them; and inviting to a due application of their Precepts for the governance of the heart and conversation, by their encouraging Promises, which imply all attainable happiness, and by the influence of their Threatenings, which denounce that ‘there is no peace for the Wicked.’

“In the measure of alternate Lines of eight and six syllables.

1.	His leaf too neither wither shall, Nor in its verdure fade; And whatsoever work he doth Shall prosp'rously succeed.
“ <i>The Psalmist to the Congregation.</i> BLEST is the Man, that walketh not Where impious Council guides; Nor in the way of Sinners stands, Nor sits where Scorn presides;	4. But the Ungodly are not so; They like the chaff are found, Which the wind driveth far away And scatt'reth o'er the ground.
2. But in the Law of God The LORD, Is plac'd his chief delight; And on That Law he meditates In ev'ry day and night;	5. Therefore in Judgment's awful Day Th' Ungodly shall not stand, Nor Sinners, when assembled is Of righteous Souls the Band.
3. He shall be like a tree, that is Planted the river near, That in its season doth its fruit Luxuriantly bear :	6. For of the Righteous doth The LORD Know and Approve the way; But <i>that</i> of all ungodly Men Shall utterly decay.

References to or Analogies in the New Testament.
Verse 6 at John x. 14—2 Timothy ii. 19.”

“PSALM LXXII.—EMINENTLY PROPHETICAL.

“This Psalm, though literally and historically descriptive of the inauguration of Solomon, is Spiritually and Prophetically Allusive to That of CHRIST.”
Bishop Lowth.

“So little of this Psalm is at all applicable to Solomon, and the greater part of it so exclusively belongs to The MESSIAH, that I think the Mountains and Hills (mentioned in it) allude to the nature of the Land of Judea; and the general sense is, that in the Times of The Great KING the Inhabitants of that mountainous Region shall live in a state of peace and tranquillity. The Thing intended is the happy condition of the natural Israel, in the latter day, Restored to God’s Favour, and to the peaceful possession of their own Land. It is a great confirmation of this sense that ‘Righteousness’ is mentioned as the means of the peace, which shall be enjoyed.” *Bishop Horsley.*

“This is a Psalm of David, written, as most of the ancient and modern Commentators allow, upon Solomon’s being anointed to be his Successor by Zadok, and his solemn inauguration thereupon, 1st Kings i. 39 &c. And herein David recommends him, in this form of Prayer, to the Blessing of GOD upon this undertaking. But by some imperceptible Motions of The HOLY SPIRIT his mind is carried off to speak of The MESSIAH; upon which account many of the Jewish Writers explain this Psalm, as spoken mostly of The MESSIAH. So says Rabbi Obadiah and Rabbi Eben Ezra. The Midrash upon the words, ‘Give the King Thy Judgments,’ &c. say, This is The KING MESSIAH. And in the Talmud, when the question is asked, What is the Name of The MESSIAH? It is answered, ‘Hinnon,’ from verse 17 of this Psalm, His Name shall Endure for ever. And Rabbis Solomon Jarchi and Kimchi say, That their old Rabbins explain This of The KING MESSIAH; and Kimchi particularly says, That This is properly to be understood of CHRIST, but hyperbolically only of Solomon.” *Dr. William Nicholls.*

“In the measure of alternate Lines of 8 and 6 syllables.

1.

“The Psalmist to JEHOVAH.

“THOU to the King Thy Judgment *shall**
Give, O ALMIGHTY GOD;
On the King’s SON Thy Righteousness,
O LORD, *shall be** Bestow’d.

2.

*The Psalmist Prophetically of The
MESSIAH to the Congregation.*

HE shall the People truly Judge
With Perfect Righteousness;
The Poor with Judgment He shall Rule
And with Protection Bless.

3.

Peace to the People, whom He Sways,
The Mountains shall bring forth;
The little Hills shall manifest
His Righteousness and Truth.

4.

HE of the People shall the Poor
Judge, and their Children Save;
Th’ Oppressor shall in pieces Break
And Hurl him to the grave.

5.

In apostrophe to the King’s SON.
Long as the Sun and Moon endure,
THEE shall they justly fear,
And throughout all Gen’rations shall
THY Gracious Rule revere.

6.

To the Congregation.

HE like the rain on new-mown grass
With Blessings shall Come down;
As show’rs that water the parch’d earth
His Presence shall be known.

7.
The Righteous in His Blissful Days
Shall flourish and increase,
And, long as doth the Moon endure,
Shall taste abundant peace.

8.
His High Dominion also shall
From Sea to Sea Extend,
And from the River to the ends
Of the whole Earth Expand.

9.
They in the Wilderness, that dwell,
Before His Pow'r shall bow;
By Him too shall His Enemies
Be in the dust Laid low.

10.
The Kings of Tarshish and the Isles
To Him shall presents bring;
Sheba's and Seba's Kings shall make
A tribute-offering.

11.
Yea all the Kings throughout the Earth
Before Him shall fall down;
All Nations Him shall serve, and shall
His Pow'r Unrivall'd own.

12.
For He Deliver shall the Poor
And Needy, when they cry:
Him, that no other Helper hath,
Shall He with Help Supply.

13.
He shall the Poor and Simple Spare;
And Mercifully Save
The Souls of them, that needy are,
And His Protection crave.

14.
From violence and from deceit
He shall their Soul Redeem;
And their blood-shedding in His Cause
He Precious shall Esteem.

15.
And He shall Live, and Sheba's gold
Shall unto Him be giv'n;
He shall be Prais'd, and pray'r for Him
Shall offer'd be to Heav'n.

16.
*Corn to the summit of the hills
Shall then its produce spread;**
In rich luxuriance shall it shake
As Lebanon's proud head.
The City its Inhabitants
Shall in such numbers yield,
That they may be compar'd to grass
That crowds the vernal field.

17.
His Name for ever shall Remain;
It shall Continu'd be;
Long as the Sun shall be the Race
Of Its Prosperity:
And Men shall Blessed be in Him;
Through Him shall joy attain;
All Nations Him shall 'Blessed' call
And hail His Glorious Reign.

18.
Chorus.
Bless'd be The LORD, The Mighty God,
The God of Israel,
Who doth Alone Do Wondrous Works,
And Them with Mercy Fill!

19.
And Blessed, yea for ever be
Blessed His Glorious Name;
Let the whole Earth be also fill'd
With His All-Righteous Fame!
'Amen,' 'Amen,' responded be
With pious voice and heart
By All, to whom in tend'rest Love
The LORD doth Grace Impart!

20.
The pray'rs of David, Jesse's Son,
To Isra'l's God here end:
May their pure Strains all heads instruct
And ev'ry heart amend!

* Variations in the spirit of Bishop Horsley's Translation."

"This I take to be the close of this particular Psalm; not a division of the Book, as if these first seventy-two Psalms were all the Psalms of David's composition. The sense is, that David, the Son of Jesse, had nothing to pray for, or to wish beyond the Great Things described in this Psalm. Nothing can be more animated than this conclusion. Having described the Blessings of MESSIAH'S Reign, he closes the whole with the following Magnificent Doxology—

"Blessed be JEHOVAH GOD,
 God of Israel, Alone Performing Wonders ;
 And Blessed be His Name of Glory,
 And let His Glory Fill the Whole of the Earth !
 Amen and Amen.
 Finished are the Prayers of David, the Son of Jesse." *Bishop Horsley.*

"References to or Analogies in The New Testament.
 Verses 7 and 8 at Luke i. 32, 33.—Verse 17 at Luke i. 48."

"PSALM CXLV.—DAVID'S PSALM OF PRAISE.

"Hitherto in this Divine Book we have been presented with chequered scenes of danger and Deliverance, distress and Mercy. The voice of complaint hath sometimes been succeeded by that of thanksgiving; and praise at other times hath terminated in prayer. But now, as if the days of mourning in Zion were ended, we hear no more of MESSIAH as a Man of Sorrows, or of the Church as despised and afflicted, after the same example in the World. Henceforth we seem not to be upon Earth, but in Heaven, mingling with the Celestial Spirits around The Throne, and singing, as in the following Psalm, the Praises of our God and KING, extolling His Greatness, His Might, His Glory, His Justice, His Mercy, The Majesty of His KINGDOM, and All His Adorable Perfections and Wonderful Works. Bishop Patrick mentions a saying of the Ancient Hebrews, taken notice of by Valentine Schindler, 'that he could not fail to be a Child of the World to Come, who would say this Psalm three times every day.' Perhaps they, who, while they chaunt it in full choir, enter thoroughly into the pure spirit of it, do experience as lively a foretaste of the next World as can be experienced in this." *Bishop Horne.*

"The title of this Psalm is, 'David's Psalm of Praise,' the only Psalm in the Book with this title. It is not manifest upon what occasion it was written. The verses begin with the alphabetical letters in order, only Nun is wanting."

Dr. W. Nicholls.

"In the measure of alternate Lines of eight and six syllables.

1.

"*The Psalmist to JEHOVAH.*
 "THEE I'll extol, O GOD, my KING,
 And will Thy Praise Proclaim;
 For ever and for evermore
 I'll bless Thy Holy Name :

2.

Yea, ev'ry day my voice to Thee
 In blessings I will raise;
 For ever and for evermore
 Thy Hallow'd Name I'll praise !

3.

The Psalmist to the Congregation.
 Great is The LORD, and to be prais'd
 In accents most devout:
 His Greatness is unsearchable,
 His Ways past finding out.

4.

To JEHOVAH.
 One Generation, LORD, Thy Works
 Shall to Another praise,
 And shall declare Thy Mighty Acts,
 The Wisdom of Thy Ways.

5.

They of Thy Glorious MAJESTY,
*Shall tell with holy zeal ; **
 And shall upon Thy Wondrous Works
 With adoration dwell ;

6.

Of the resistless Pow'r, That Arms
*Thy Terrors, shall discourse,**
 And shall recount the Mighty Deeds,
 That have from Thee their Source.

7.
*They the Memor'al shall display
Of Thy Great Goodness, LORD; **
And with Thy Righteousness's Praise,
Shall all their Songs accord.

8.
To the Congregation.
THE LORD is Gracious unto All,
And of Compassion Full;
To Anger Slow, and Mercy's Pow'r,
His Judgment doth Controul.

9.
To All His Creatures is The LORD
Unutterably Good;
And in the Way of All His Works
His Tender Love is Strew'd.

10.
To JEHOVAH.
THEE All Thy Works, ALMIGHTY LORD!
Transcendantly shall Praise;
To Thee with blessings shall Thy Saints
Devotion's altars raise.

11.
They of Thy KINGDOM's Glory shall
Speak with unbounded joy;
THY Pow'r and more Mysterious Love
Their converse shall Employ.

12.
That to the Sons of Men may be
THY Mighty Acts made Known;
THY KINGDOM's Glorious Majesty
With reverence too be Shewn.

13.
An Everlasting KINGDOM, LORD,
THY Righteous KINGDOM is;
Throughout all Generations doth,
THY Sov'reign Rule Arise.

14.
To the Congregation.
THE LORD Upholdeth All, that fall,
And call on Him for Aid;

HE also Raiseth up all Those,
That down with grief are weigh'd.

15.
To JEHOVAH.
LORD, upon Thee the eyes of All
Most confidently wait;
And in due season, through Thy Love,
Thou Givest them their meat.

16.
THOU Op'nest, O LORD GOD, Thy Hand,
Whence countless Treasures Spring;
And Satisfiest the desire
Of ev'ry Living Thing.

17.
To the Congregation.
THE LORD, our GOD, JEHOVAH, is
Righteous in All His Ways;
Holy in All His Works and Love
Ineffable Displays.

18.
To them that call upon The LORD
Is His Protection Nigh;
Yea unto All that call on Him
With truth and constancy.

19.
HE will Fulfil their each desire,
Who Him regard with fear;
HE too will Hear their cry, and will
To them Salvation Bear.

20.
TH' ALMIGHTY doth Preserve all Those
That place in Him their joy;
But all the Wicked, He in Wrath
Will utterly Destroy.

21.
My mouth the Praise of GOD, The LORD,
Shall gratefully proclaim:
And let all Flesh for evermore
Bless His Most Holy Name!

"References to or Analogies in The New Testament.
Verse 3 at Romans xi. 33.—Verse 13 at 1 Timothy i. 17.—Verse 18 at John iv. 24.

* Varied according to Bishop Horsley's Translation."

"The last Five Psalms are called 'The Hallelujahs!' because they begin and end with that word."

PSALM CL.

"This Psalm is a Song after Victory; but in what time it was composed is uncertain."
Dr. W. Nicholls.

"A Grand Chorus for all the Voices and all the Instruments." *Bishop Horsley.*

"The Psalmist exhorts Men to praise JEHOVAH for His Holiness and the Firmament of His Power; for the Wonders of His Might and for His Excellent Greatness; with all kinds of Music. He concludes his Divine Book of Praises by calling upon every Thing, that hath breath, to employ that breath in declaring the Glory of HIM, Who Gave it."
Bishop Horne.

"The First Version is in alternate Lines of 8 and 6 syllables.

"The Second Version is in stanzas of four Lines, each with 8 syllables.

"HALLELUJAH!

1.

"The Psalmist.

Praise ye The LORD, and Him adore!

Full Chorus.

Praise God in His Blest Sanctu'ry!
HIM in the Firmament of Pow'r
With loftiest praises magnify!

2.

HIM for His Mighty Acts, O praise!
According to the Excellence,
That round His Greatness Sheds its Rays,
In holiest Songs His Praise advance!

3.

O praise Him with the trumpet's sound!
HIM praise ye with the psaltery!
In tones with sweetness that abound,
Praise on the harp The LORD MOST
HIGH!

4.

HIM with the timbrel and the dance
Praise ye, in purest, holiest zeal!
Let the string'd instruments advance
His Praises with the organ's peal!

5.

On the loud cymbals praise ye Him!
On the high-sounding cymbals spread
Of His Just Praise the Glorious Theme,
To Whom all Homage should be paid!

6.

Let ev'ry Thing, to which the Boon
Of animating Breath is Giv'n,
JEHOVAH praise, Who's God Alone!
Praise ye The LORD of Earth & Heav'n!
HALLELUJAH!"

"Several Versions of Gloria PATRI—also a Paraphrase of Veni CREATOR—of The LORD's Prayer—a Sacrament Hymn—a Morning and Evening Hymn—a Paraphrase of Luther's Hymn—with a Divisional Index to assist in the Selections for Church Music, with references to the Accordant Texts of The New Testament. A Hymn for Children, with the last words for a dying Christian."

"Let every Thing, that hath breath, praise The Lord!

"With this wish the sweet Psalmist of Israel closes the Songs of Zion. With the same wish the Author (in the words of the excellent Bishop Horne) desires to close this metrical Version of Them; giving thanks to The FATHER of All Mercies and The FOUNTAIN of All Wisdom, by Whose most Gracious Favour it has been begun, continued, and ended; and humbly praying that it may, in however humble a degree, be Suffered to promote the consolation of the Redeemed, and the Glory of The REDEEMER, Who is The Root and

'The Offspring of David, The PRINCE of Peace, and LORD of Glory :
To WHOM, with The FATHER and The HOLY SPIRIT, INDIVISIBLE in
THE GODHEAD, be Gratitude, Adoration and Praise for ever and
ever ! *Amen.*'

Of this Work, thus matured and submitted to the Public eye, at the end of forty years after its commencement, it may not be uninteresting to know how it was first entered upon. After leaving School, my Family then residing at Greenwich, I was articled to Solicitors in London. E'er I attained my 20th year a religious feeling was Mercifully excited in me, and, though when at School I could not raise my mind to the structure of a sense verse, yet eventually, a slight power of versifying arose to me; and the wish also that it might be turned to the structure of a metrical Version of The Bible Psalms. This was at a time, when I had to leave Greenwich in the morning in time to reach the London Office by 9 o'clock, where I remained till 8 o'clock, and even to 9 in Term time, when it was an hour and more, and sometimes, from the then state of the wintry roads, 2 hours before the stage-coach brought me to my Family; and after the usual intercourse there, on retiring to my chamber, I made the first effort, on scraps of paper, to frame 4 or 6 stanzas of the Psalms, copying them mostly on the Sundays in a fairer and connected state. Some of those scraps I have lately discovered to be still extant, now some 60 years' old.

The first Copy of this last edition I presented to Her Present Majesty Queen Victoria, introducing it by a Letter thus—

6 To Her Gracious Majesty Queen Victoria.

“ In offering to Your Majesty's Notice the accompanying Version of The Psalms, as framed with an anxious aim that it should be as full, as might be, of the Original Text in our Bible Translation, I am hopeful that it may, in that most important respect, meet Your Majesty's views. The Authorities rested upon, in the few variations admitted, being principally, indeed almost exclusively, those of Bishops Horsley and Horne, will I trust be appreciated as a justification. The introductory descriptions, mostly from those esteemed Prelates, and the connecting references to corresponding Passages in The New Testament, may be thought in accordance with such a Work.

“ After undergoing a third revision, in reaching a third Edition (though each only privately circulated,) and which for

more than 30 years of my life (now advanced to 67) has engaged much of my attention, I take courage thus to place it under Your Majesty's benign consideration.

"It is now nearly a century and half since the last Authorized Version of Drs. Brady and Tate received the *then* Royal Sanction for admission into the Churches. Should, in your Majesty's mind, the Time have now arrived, in such an Intellectual Age, for a New Version of The Psalms to be sought for, to form one other amongst the many distinguishing Features in Your Reign, perhaps it may occur to you in Consultation with the Ecclesiastical Authorities and Members of Your Cabinet and Privy Council, to Sanction such an arrangement as might give to Authors an opportunity, within a time to be Specified, of bringing before a Committee, on whom Your Majesty's Choice might fall, specimens of Versions with the Object that the Royal Authority might be extended to What, if any, should be acknowledged to be qualified to receive it, and the One now submitted would take only the chance with others.

"I am, with the utmost devotedness and sincere respect,
Your Majesty's humble but faithful Subject and Servant,

"John Stow."

"Croom's Hill, Greenwich, November 1843."

At the same time I presented a Copy to His Royal Highness The Prince Consort, accompanied with a Letter thus—

7 "To His Royal Highness Prince Albert, Consort of Queen Victoria.

"Sire, Having submissively offered to the consideration of Her Gracious Majesty The Queen, in her High and Holy Character as The Head, under CHRIST, of our Church, a Version of The Psalms constructed upon the principle of being, as it were, an Echo of Them, by embodying as nearly as possible the Text in our Bible Translation, I venture to present a copy to Your Royal Highness's acceptance and notice. The two Works from the same pen, referred to in the title-page, both only privately circulated, His Majesty of Prussia (to whom they were presented, when on a visit to The Queen and Yourself,) has most condescendingly and gratifyingly acknowledged, 'that they make a very valu-

able part of His Private Collection at Berlin.' Should Your Royal Highness incline to give them also a perusal I should feel deeply indebted by your intimation of such a feeling, and would immediately transmit a copy of each. With the truest admiration of your Character and a deep estimation of the Nation's benefit by Your Union,

"I am, Your Royal Highness's humble and faithful Servant,

"*John Stow.*"

"*Croom's Hill, Greenwich, November, 1843.*"

From The Royal Librarian came the following—

"*Windsor Castle, December 8, 1843.*

8 "Sir, I have to acknowledge the receipt of two copies of 'A new Version of The Psalms' which you forwarded to me for presentation to The Queen and H.R.H. The Prince. The copy intended for H.R.H. I have placed in the proper channel for presentation, and the other I did not fail to take an early opportunity of bringing under Her Majesty's notice, who was pleased very graciously to accept it.

"Her Majesty was at the same time pleased to honor me with her commands to convey to you the expression of her thanks, and to assure you that Her Majesty is very sensible of your attention.

"I have the honor to be, Sir, your most obedient Servant,

(Signed) "*J. H. Glover, Libr.*"

"*John Stow, Esq.*"

From H.R.H. The Prince Consort's Secretary.

"*Belvoir Castle, Dec. 8th, 1843.*

9 "Sir, I am sorry that absence from Windsor has prevented me from sooner acknowledging the receipt of your Letter, which I am now commanded to do by Prince Albert, and to assure you that His Royal Highness will with much pleasure accept a copy of your Version of the Psalms.

"I am, Sir, your most obedient Servant,

(Signed) "*G. Anson.*"

"*To The Rev. John Stow.*"

(Supposing me a Clerical as the Producer of such a Work.)

Having presented another copy of the same Work to Her Majesty The Dowager Queen Adelaide, the following was its acknowledgment—

10 "M. W. Gillmem begs to present his compliments to Mr. Stow, and is honored by the commands of Queen Adelaide, to express Her Majesty's best thanks for the Version of The Psalms, which Her Majesty is most graciously pleased to accept.

"Gopsall, Atherston, 26th December, 1843.

"Mr. Stow."

A copy also was presented to Her Royal Highness Sophia Matilda The Princess of Gloucester, then the Ranger of Greenwich Park, and to Whom a copy of the Family Prayers had been given. The answer was thus delicately dictated—

11 "Miss Cotes presents her compliments to Mr. Stow and has The Princess Sophia Matilda's commands to return him Her Royal Highness's best thanks for his obliging attention in sending his new Book of The Psalms, which she will peruse with much interest, having been very much pleased with the Book of Prayers he was kind enough to send before. Miss Cotes is desired to add, that Her Royal Highness would not have delayed returning her thanks till to-day, but that she was out nearly the whole of yesterday and very much engaged.

"Ranger's House, Wednesday.

"John Stow, Esq."

Feeling that such an intimation should not be unnoticed, I wrote in reply as follows—

"Mr. John Stow returns his best compliments to Miss Cotes, and acknowledges her two very acceptable communications from Her Royal Highness The Princess Sophia Matilda, but intreats Her Royal Highness to believe that it would have distressed him could he have supposed those communications could have been made at any inconvenience to Herself as to time, aware as he is of the very many objects that must call for Her attention in a Rank so exalted, and with feelings so becoming it.

"Croom's Hill, 11th June 1840.

"To Miss Cotes, Ranger's House."

So far back as the year 1839, I presented to The Right Rev. Dr. Blomfield, the then Bishop of London, a copy of the 2nd Edition of the Version, accompanying it with a Letter thus—

12 “My Lord, Being led to think it probable, from general report, that your Lordship may have in contemplation to revise our Church’s Psalmody, I very respectfully submit to your consideration a Version of The Psalms, the peculiar feature aimed at in which has been the closest possible conformity to and adoption of The Biblical Texts, upon which principle alone I venture to ask for a share of your Lordship’s attention, and an examination of it verse by verse would, I think, justify that character of it. Should it meet with your Lordship’s recommendation I would supply the few at present deficient Stanzas in an after Edition, and which were only left out as not thought adapted for harmony, but which might be thought desirable for connected reading.

“With very sincere respect, I am, my Lord,

“Your Lordship’s obedient humble Servant,

“*John Stow.*”

His Lordship’s answer.

“*London House, 15th April, 1839.*

13 “The Bishop of London presents his compliments to Mr. Stow and begs to thank him for the Book, which he has been so good as to send. Mr. Stow however has been misinformed as to an intention on the part of the Bishop of London to revise the Psalmody of the Church.”

Whilst waiting for the Bishop’s answer, and under the impression that there was foundation for the report of a projected revision of the Church Psalmody, I framed, as Points for Submission to a Convocation in case of One being formed, and of my Version being referred to it, the following—

13* “The Version to be compared with The Bible Translation. Authorities to be consulted on the variations of The Biblical Text.

“Also any or all extant Versions, as well Bishop Mant’s, Mr. Merrick’s, Milton’s and Others, as the two authorized ones of Sternhold and Hopkins, and Brady and Tate. Should the result be, generally speaking, approval and preference of the One now offered, suggest any corrections or alterations, that may be thought still further to improve it, at least the heads

or outlines of them. Decide if the sort of the dramatic Personifications should be preserved or not, and either with or without any, and what difference.

“Also, if the omitted parts (of which there is a statement by way of index) should be introduced. They were all included in a first Edition, and, subject to revision and correction, have been all supplied in a MS. supplement.

“The introduction of Capital letters not only in the Designations of The DEITY, but even in the articles, pronouns, relatives and adjectives referring to HIM, wholly as to the former, and initially as to the latter, though exceeding what is adopted in The Bible and Prayer-Book, if not on that account inadmissible, it is much wished should be retained.

“As, for the purpose of singing, selections have been made and formed into four principal divisions, governed by the subject matter and character, which are again subdivided by the number of lines in each stanza, and again by the number of syllables in each line. These in all their varieties are submitted for consideration, and will be found towards the end of the Volume, before the errata.

“Should the Royal Sanction be extended to it, decide if all or any and which of the introductory descriptions should be retained, and if The New Testament references should be preserved, and with or without any additions.

“If the whole work be not adopted, may The Royal Sanction be obtained for the singing Selections only? and in that case, should the Personified divisions be retained, or not?

“In The Psalms peculiarly Prophetic of The MESSIAH (having, as they most have, Allusions with a twofold aspect) it is much wished to have it pointed out in what letters, whether wholly Capitals, or only in the initial, the Name should be printed, and if pronouns, relatives and adjectives referring to The MESSIAH, represented in His Celestial or Human Character, should have Capital initials. These particular Psalms are then enumerated, and a list of each stanza, verse and line in every Psalm, on which the doubt is suggested, was drawn out.”

On presenting the Honorable Henry Legge, late Commissioner of the Navy, with a copy of the 2nd Edition, his answer was—

"Dartmouth Grove, Dec. 13, 1841.

14 "Dear Sir, Your note, just received, has apprized me that it was from you I was favoured by a Version of The Psalms many years ago, a Book which has ever since occupied a conspicuous station in my library, among the books relating to religious subjects. I was aware that I was indebted for it to a gentleman of your name; but I knew not till now that *you* were the gentleman, to whom I was so much obliged; and who was, at that time, if I mistake not, a member of that association of volunteers in which I held a commission. Permit me to return you my best thanks for your present of the second Edition; and believe me to be, dear Sir,

"Your much obliged and very faithful,

(Signed) "H. Legge."

"John Stow, Esq."

Amongst very many Letters of approval from private Friends I select two from Elderly Ladies, Neighbours and Friends of my Family when we resided at Reading, from my age of 6 to about 15 years.

"No. 8, Abbey Place, Bath, 11th April, 1810.

"To John Stow, Esq.

15 "Your gratifying recollection of me, my Friend, by the kind present of your valuable Book, thereby uniting *piety* with friendship, in this age of lukewarm religion, or the total want of it in young Men, stamps on such a remembrance (if I may use the expression) a *proud* acknowledgment to its Author, and the Work before me, as it grows to my view, this rare distinction among Men. So have I twice read your humble and excellent Preface with renewed pleasure and profit. And of the pious *motives* actuating the labours of this Vol. you have said all and everything in those emphatic lines next to the title-page; and a much higher approbation awaits you, my Friend, than I can give, in your *Maker's praise*. My Judgment of this production as a *Work*, would go for nothing. I am a mere Novice in the art of Literary Composition, and this as but a secondary object with yourself, were I better qualified, would be the *last* in notice. Your highest views and first great aim seem fully accomplished in the literal Scripture sense and close affinity to The *Bible* Transla-

tion. And in this I see all it so highly merits of The *Divine Spirit* Vouchsafed in the execution of this work, and to a Bishop *Horsley* this your Version would have been invaluable; for hearing him, some few years ago, preach on the great beauty and excellency of The Psalms of *David*, he took occasion to speak of those Versions used in Churches, and particularly of that most commonly adopted, called The New Version, but which in no way came up to his view of the Scripture Text and meaning, as *Sternhold and Hopkins*; and he was on that ground sorry to see this *old* Version abolished. How much then would he also have prized your great application and labour, in forming an Index and References so valuable and complete, with instructive applications as new to me, as they seem estimable in their use, and pointed out to suit the pious mind under all its spiritual wants. Nor can I pass over the Citations, which, making altogether a whole, will in the course of time, when this Work becomes generally known, I trust be generally adopted in Churches. But as a course of years perhaps only can bring this reward to your labours, so must it first find its way to the studies of those pious Clergymen, who will feel its value with the same spirit in which it is written; and for this end I shall be most happy, when I see Mrs. Hall, to put it to that channel to make its way to a Mr. Cooper, a Townsend or a Gisborn, Men, who so highly exalt the Christian character by their *Lives* and *Doctrines*. I must now say a word on the subject of *Church Music*, so well treated of in your Preface, and one which has long been a burthen upon my mind from the necessity of hearing every Sunday that which is so offensive to my feelings, and without the power in an individual to alter. And I am led to believe, that either from custom or *right* the Parishes wholly direct and appoint their *Singers* and *Organist*, seeming to exclude the voice of the Minister. Otherwise I should think no Clergyman of any degree of piety would bear to hear Play-house Music in their Churches; and after a most solemn discourse, before you can finish the last *private* prayer you have to offer for a blessing upon your Worship and Services, you are roused from your knees by a full Organ to quick Time, very ill according with the feelings of pious Minds. This unnecessary display of the Organist's powers, as well as Voluntary, which is as much abused even to *sacrilege*, I could

wish abolished. The hints you give, in your Preface, are such as, could they be adopted, would be gratifying to every religious Mind; but I fear, as well as the wish to suppress the loud voices of Charity School Children, must be a *System* still in your own pious mind.

"To go to the pleasing recollection of knowing you *little John Stow*, and the grateful remembrance I have of those hours of relaxation from a sick chamber I used to find at your kind Mother's House in Friars Street, you are right in believing the interest I feel in your family. And had the excellent Eliza* lived to witness your pious endeavours (using your own words) to do honour to the service of God by glorifying him in His Holy Temple, it would have inspired her with love and gratitude unfeigned.

"To Mrs. Stow, your Sisters and Brother, remember me in kindest terms; and believe me, with every devout wish for success to your labours,

"My dear Friend, ever your's sincerely,

(Signed)

"*R. Fox.*"

From the Mrs. Hall referred to in Mrs. Fox's Letter.

"*Harpden Court, June 7, 1810.*

16 "Dear Sir, I have delayed writing to you from various causes; but principally on account of wishing, before I did write, to receive the opinion of your Work from those Gentlemen, into whose hands I had put it. It is very painful to me to be now obliged to say, that this opinion is not favourable to the *hopes you have formed respecting it*. The Two Gentlemen, who, of all my acquaintance, are the best judges of such a composition, and who moreover I consider to be the most likely to appreciate its merits, without bias from any opposing sentiments, say, 'that it does not appear to them to *rise sufficiently* in the style of its composition to give any hopes of its superseding the established Versions. They agree with you in thinking that what you have described in your Preface is a Desideratum in the Church Service, but that in the execution you have not reached the point you aimed at; that your Version is still uncouth; and though it might be *sung*, cannot be used without awakening discordant sensations. Another

* Eliza was my eldest Sister.

Clergyman, who only looked at it cursorily as it lay on my table, said, he thought a Selection might be made from it, and indeed that it would be worth while to revise and abridge it, taking only parts of Psalms, and, if possible, giving to these an evangelical turn of sentiment, by which they would be made far more suitable to a Christian Congregation than any of the Versions now in use, with the exception of Watts's, which is objectionable on other accounts. I cannot but lament a little that you did not shew your Work, before it was printed, to some pious and judicious Friend, who might perhaps have enabled you to make such alterations in it, as would have removed the present objections. But while I say this, it is not with a view of deterring you from any future attempts in the same way; they will be profitable to yourself, if not to Others; and certainly the more our minds are occupied with the Word and Providence of God, in humble and believing dependance on the enlightening Influences of His Spirit, the greater blessedness we shall attain to here, and the more meet shall we become for our glorious Inheritance hereafter. I have said nothing of my own opinion of your performance, for I am really not a judge of it; nor do I scruple giving you plainly and without reserve the opinions of Others upon it, unfavourable as they are; because I trust your mind is set on higher Things than human applause. God is glorified in your attempt, because, I doubt not, your motives were pure in His Eyes. And if it be not permitted you to demonstrate more publicly your zeal for His Service on earth, you will find in some *other* way the Performance of the Promise, "He, who honoureth Me, I will Honour." I shall be happy at any time to hear from you, and remain,

"Dear Sir, Yours very sincerely,

(Signed)

"E. Hall."

"John Stow, Esq."

This Lady and Mrs. Fox had only the opportunity of seeing the first Edition of the Work.

Mr. T. J. C. Hansard was employed by Messrs. Rivington in printing the first Edition of the Work; and the following extracts from two of his Letters will shew some traits of his character, as well as his opinion of that subject of his employment.

"Peterboro' Court, September 8, 1809.

17 "Sir, In the time of some little interruption to the progress of your Work, through the neglect of the Stationer, I have been proceeding with the Preface &c. and have turned my attention to the Title and the Dedication. In so doing I have attempted, according to *my* ideas, so to arrange the *Lines* to strike the *Eye* as the *words*, in them contained, strike the *Sense* I have of them; taking as a third guide, typographical appearance also. How far I have succeeded must be for your judgment to decide. I have sent them to you in this loose shape and early stage, in order to have time for *any* and *all* the alterations you may suggest; for I feel the Subject of the Work give me an anxiety to yield it every possible homage, with regard to my part in it; so that the Dedication may in some degree, as to its appearance in print, lead to the awe, with which its words must fill the mind.

"I think that the *h* in the exclamation, as standing with so many Capitals, does not look well, and it would look worse OH! I believe it would be as strictly grammatical were it only O! I think also the commas in the next line but one (referring to the succeeding line) might be questioned. With regard to the remainder I can only add, I shall be ready to alter all or any of it to your suggestion, or turn it, as the copy was, into one paragraph. To the Title the same observation will apply.

"Psalm-singing to me was ever one of the most delightful parts of the worship of our Church.

"If I have been too free I must beg excuses, as well as for the manner in which, in the midst of business managed by myself only, I have thrown my thoughts together.

"Remain, most respectfully,

"Your obedient humble Servant,

(Signed)

"*T. J. C. Hansard.*"

To this my Answer was—

18 "Sir, Your note, I do assure you, occasioned in me sensations of a very pleasurable kind, and I feel really and deeply obliged by the very able assistance I am experiencing from you in every part of the work. The plan both of the Title-page and Dedication, as suggested by you, I very much approve, and propose, with deference, some slight alterations

only in the latter, which you will find in the paper pinned to it. The omission of stops, as recommended by you, I acknowledge to be exceedingly judicious, and, as you will see, I have ventured to extend the principle. You will perceive that I have made 'Which' begin with a capital letter, since, as referring to The Holy Spirit, the antecedent substantive, it should, I think, have One. As the present Edition is meant merely as a specimen of the work, for submission to *the Powers that be*, and as, if it meet not that approval and patronage, it will probably not again appear, I had some doubts about entering it in the first instance at Stationers' Hall, more especially as I mean my own name not to be known there; but I thought that Mr. Rivington and yourself would allow your names to be used there expressly 'in trust for the Author,' and give me an acknowledgment to that effect upon a copy or certificate of the entry. On this subject I have not as yet spoken to Messrs. Rivington, but should be glad to be favoured with your sentiments upon it.

"I repeat my thanks for your note, and am, Sir,

"Your very obliged Servant,

"John Stow."

"Old South Sea House, 9th September, 1809.

"To Mr. Hansard, Printer, Peterboro' Court."

19 "Sir, I now send the completion of your work. By your approval of my former I am encouraged to add more suggestions.

"*Title.* 9th line, the words 'either of' strike me as superfluous at any rate, but might they not imply there being more than one Version of either of the Parties after named?

"*Dedication.* As taking out the points in the 5th line was my idea, I shall venture to state, that, taking out the points in the *other* lines would completely destroy that reason. The alterations in the words and lines I have adopted as far as possible, without increasing the number of lines, for which there is no room. *I admire the Preface.* I am particularly happy that my alterations in the course of your Work have given you occasion for so much commendation of me to Mr. Rivington; that is a house I so particularly esteem.

"Should ever an Edition be necessary of your work in a small size, I have type, clear and distinct, which will compress 4 pages into one of the present size, and remain,

"Sir, (as before)

Sept. 21, 1809.

"T. J. C. Hansard."

"John Stow, Esq."

In Letters from Mr. French of Gower's Walk School, who was employed (for the reasons before stated) in the two after Editions, he writes in October 1842.

20 "The printing of the Psalms will prove a blessing to the Institution."

In an after Letter dated 5th Nov. 1847, Mr. French wrote—

21 "With respect to the table of Errata I am struck with wonder at the effect of your industry—'What we love to do, we do well,' it is said. It is a most methodical and complete list, and whatever you desire to do with it, I shall be most happy to assist in carrying out; but the truth is, the sight of it caused me much regret, that I had not so entered into the business-reading of the proofs as to have prevented the necessity of your having to make out such a long list. Man, from Adam downward, has ever had an excuse ready; mine is, that the style you adopted was so unusual with respect to CAPITALS that I have been unable to abstract my mind sufficiently from the general to your peculiar method, though it is a peculiarity I admire for serious reading, as it certainly begets and nourishes pious feelings in the reader's mind, which is constantly kept devout by being impressed with the all importance of the particular words in Capitals, or with a Capital referring to Spiritual Things. I hope to live to witness a further Edition, when Correctness might be all but secured; and am, Honoured Sir, yours devotedly,

"J. French."

"John Stow, Esq."

The last observation had reference to an after described Work, "Reflections on the Epistles of St. Paul."

At one time I had thought of printing as an addition to the Version of Psalms a Prayer framed from the subject matter of each separately, and I have the MSS. upon which the thought was so far yielded to; but eventually I decided to give up the idea, and to

frame *A Collection of Prayers for Family use, not only from the Psalms, and with a connected Prayer of Reflections on each Psalm; but also from the Liturgy of The Church of England and Ireland, and from its Collects.* And this decision was carried out by the production of the following Work, described in the title-page as—

"Family Prayers adapted from The Bible Psalms, with Reflections; and Family and Private Prayers principally from The Liturgy of the Church of England, with Additions,—by a Lay Member of The Church." With the following Texts from Scripture in the title-page—

"As for me and my House, we will serve The LORD." Joshua xxiv. 15.

"Pray with the Spirit; and pray with the understanding also." 1 Corinthians xiv. 15.

"Ask, and ye shall receive; that your joy may be full." John xvi. 24.

"Whatsoever ye shall ask The FATHER in My Name, (Said Jesus,) He will give it you." John xv. 16.

"But ask in faith, nothing wavering." James i. 6. 1839.

SPECIMENS FROM THE "FAMILY PRAYERS."

The Preface as follows—

"To hold Communion with his CREATOR is Man's peculiar Privilege here, and that in a degree, only inferior to the Angels in Heaven, if he use it in the fulness of Christian faith, and in conformity with Gospel Rules. Hence is it that the Character acquires the Ornament of every Heavenly Grace, and the Soul the Consolation of every Heavenward Hope. It is the being 'given to prayer,' that takes from Affliction its sting, from Temptation its power, and from Death its fear. And the Union in prayer has the Promise of the United Countenance and Aid of FATHER, SON and HOLY GHOST, in All the Fulness of The GODHEAD.

"Not that the engaging in united worship should supersede the use of private Individual prayer, for, in the direct communings of the Soul with God, in the contemplation of the recesses and secret workings of the heart, much, very much, remains to be deplored, or besought by an awakened contrite and devout Spirit, in its confession of sin, in its appeals for Pardon, in its sense of DIVINE Goodness under peculiar experience, and in its consciousness of the constant need of Sustaining Grace, as the First Fruits of The Endear-

and Adored REDEEMER's Interceding Love. And (as has been well expressed), 'Private Prayer is the life of Personal devotion.'

"On the relative bearing of prescribed or extempore prayer it is not intended here to enter; on that, as on almost every subject, opinions have varied, and will continue to do so.

"The forms here offered for consideration have, for years, been used in the Writer's Family, and have acquired a hold on his affections which prompts the hope that they may be acceptable to Others. The Scriptural Basis, on which their foundations rest, principally encourage that hope, and the comprehensiveness, which belongs to them, drawn, as they have been, from Sources of such Extensiveness and in such deserved estimation, will hardly fail of meeting the circumstances and suiting the object, both of prayer and praise, to every Christian Association.

"The Writer's custom has been, on the assembling of his Household, first, to read the selected Psalm from the Bible Text, and then to offer the two connected Prayers, proceeding to one of the Liturgical Divisions (adopting any peculiar to the day or occasion, or otherwise taking them in succession,) and to conclude with The LORD's Prayer and the Supplication for The DIVINE Blessing.

"With this short prefatory offering to Any of the same Faith and the same tongue, whether Heads of Families or of Communities, the Result is submissively left to The DISPOSER of All Events, in the fullest persuasion that, as All Power is in His Hand, so, in the Exercise of It, doth He Order All Things in Wisdom and in Mercy and in Love. And that this tribute-offering and labour of love may, through the Merits and Mediation of The SON of His Love, even JESUS CHRIST, The Incarnate God, be by Him Favourably Accepted, as owing its best efforts to the Light of Scriptural Doctrine and the supplicated Influence of The HOLY SPIRIT's Guidance, is the concluding but submissive supplication of The Writer."

Then follow the Divisional Contents in 4 sections, from the Psalms, and the Divisional Prayers from The Liturgy in 8 sections, an Index to the Prayers drawn from The Liturgy and Collects, and Occasional Services. A further Index or Catalogue, describing the Objects of each Prayer. With a reference to Prayers applicable to Particular Days in the Year.

Prayer from the 1st Psalm.

"O GREAT and Gracious GOD, CREATOR of All Things, JUDGE of All Men, Grant unto us, we implore Thee, the Blessing of That Wisdom, Which is from Above, that we may not walk in the council of the Ungodly, neither stand in the way with Sinners, nor sit in the seat of the Scornful; but that our delight may be in Thy Law; and that we may meditate Thereon day and night! And do Thou Influence us so to lay Thy Law to our hearts, that It may Work in us both to will and to do according to Thy Holy Will and Pleasure; that Thou, Who Approvest the Way of the Righteous, and Knowest that the way of the Ungodly shall perish, mayest, in the Great Day of Universal Judgment, Think upon us for Mercy, and Speak Pardon and Peace to our Souls; and mayest Open unto us Thine Everlasting and Hallowed Joys, for the Sake and through the Meritorious Mediation of Thy SON JESUS CHRIST, our SAVIOUR! Unto Whom, with Thee O HEAVENLY FATHER, and Thee O HOLY SPIRIT, in the UNITY of The GODHEAD, be worship and blessing and praise now and for ever! Amen."

Prayer from Reflections on the 1st Psalm.

"O HOLY and Eternal LORD GOD Almighty, Who Alone Hearest Prayer, Grant, through the Gracious Influence of Thy HOLY SPIRIT upon our Souls, that we may both know and receive the Revelations of thy Will and the Admonitions of Thy Law; and may faithfully and fervently adopt Them as the Guidance of our ways, and the Rule of our Lives! May we ever honour Thee as The FOUNTAIN of our Being and The SOURCE of All our Blessings; Who, though Thyself the Perfection of Holiness, and in Thine Omniscience Acquainted with all our ways and the workings of all our hearts, didst in the Tenderness of Thy Mercy towards Human Kind, amidst the general disregard of Thy Law, Send Thine Only SON to Take upon Him our Nature, and to Present That Nature Perfect, through Trial, and Temptations and Sufferings even unto Death, in Reconciliation of It unto Thee; that in the Universal Judgment, Which awaits the Day of General Resurrection, Thou mightest, for His Sake, Temper Judgment with Mercy upon the Souls of the Penitent and Believing!

Vouchsafe, we implore Thee, for the Sake of That Good SHEPHERD of Souls, Who Laid down His Life for His Sheep, and Who Knoweth them, that are His, that we may be Brought to Thy Plenteous Pastures and may drink of the Waters of Life Eternal freely; and may not, as the Ungodly, who will not stand in Thy Judgment, perish everlastingly! To Thee O HEAVENLY FATHER, and Thee O HOLY SON, and Thee O BLESSED SPIRIT, UNITED Indivisibly in The DIVINE NATURE, be glory, adoration, thanksgiving and praise now and ever! *Amen.*"

Prayer from the 50th Psalm.

"O THOU Almighty GOD, The Everlasting FATHER, Who hast Said, that Thou wilt Call the Earth, from the rising of the Sun unto the going down thereof, when Thou shalt Come out of the Spiritual Zion and Shine forth in the Perfection of Beauty, and shalt Call to the Heavens from Above, and to the Earth, that Thou mayest Judge Thy People, Do Thou Haste the Time of Thy Coming, that the Earth, as well as the Heavens, may declare Thy Righteousness: when Thou shalt Gather unto Thee Thy Saints, and Those, that have in faithfulness made a Covenant with Thee by sacrifice! And Grant, in Thy Great Mercy, that we may be Counted amongst the Number of Thy Chosen; and in that cherished hope may we fervently offer unto Thee O MOST HIGH, our thanksgivings, and faithfully pay unto Thee our vows! In trouble may we call on Thee with reverence, that Thou mayest Deliver us, and Shew us Thy Salvation! And do Thou Graciously Help us by Thy HOLY SPIRIT to order, in all respects, our Lives and conversation aright, that we may escape the pollutions and the Punishment of the Wicked, and may find Favour in Thy Sight, through the Merits and Mediation of Thy SON, our Only ADVOCATE and REDEEMER JESUS CHRIST! *Amen.*"

Prayer from Reflections on the 50th Psalm.

"O GOD, OUR CREATOR and REDEEMER, may our thoughts and reflections continually dwell on The Judgment to Come, when Thy Awful Attributes of Omniscience and Omnipotence will be felt and acknowledged by every Soul of Man; and when the hope of Thy Servants in Thy Mercy will be abun-

dantly satisfied! May we cherish that holiness of heart and mind, which can alone render even the sacrifice of thanksgiving Acceptable unto Thee! May we not confine our religion and its offerings to outward forms and ceremonies, but raise, upon penitence and faith, an altar of piety in our hearts; and may Thy HOLY SPIRIT Feed and Fan the flame of its incense! O do Thou Graciously Rescue us from unrighteousness, from hypocrisy, from impatience of restraint, from corruption, sensuality, malignity and detraction! And Grant that the Wicked may be Brought to take heed to their ways, and to consider that Thy Forbearance, under their repeated provocations, is no Proof that Thy Chastisements will not Finally and Signally Overtake Vice! May they therefore repent, whilst the season for repentance still lasts; and may they amend their ways, and turn unto Thee, that they may be converted and find Peace to their Souls, before the Awful Day of Retributive Justice arise upon them: for such, assuredly, as Death leaves us in responsibility to Thee, will Judgment, at the General Resurrection, find us. And do Thou, O GOD, in the Magnitude of Thy Love, Give us That Wisdom, which is from Above; which is first Pure, then Peaceable, Gentle and Easy to be intreated; full of Mercies and of all good Fruits, without partiality and without hypocrisy! And Grant that we, in the Tenderness of Thy Compassion, may be Numbered amongst the Redeemed from the captivity of Sin and of Satan, through the Sacrifice and Imputed Righteousness of Thy SON, our MEDIATOR JESUS CHRIST! *Amen.*"

Prayer from the 100th Psalm for Sunday Morning.

"O LORD GOD Almighty, Grant us Thy Grace that we may worship and serve Thee with gladness of heart, and come before Thy Peculiar Presence in the spirit of pious cheerfulness! For we believe and acknowledge that it is Thou, Which hast Made us; and that we did not create ourselves: but that we are Thy People, and as the Sheep of Thy Pasture. Do Thou So Influence our Souls that, when we enter the Gates of Thy Sanctuary, we may do so with heart-prompted thanksgiving; and that when we come into Thy Courts, we may Acceptably offer unto Thee the incense of our praise! In every thought of our minds may we cherish

a reverential feeling of gratitude towards Thee; and may we continually speak good of Thy Name! For Thou, LORD, art Good, Thy Mercy is Everlasting, and Thy Truth Endureth to all Generations. O may the People of all Lands confess Thy Supremacy; and rejoice in Thee, proclaiming Thy Goodness! Grant This, O GOD, for the Sake of Thy SON JESUS CHRIST, our MEDIATOR and ADVOCATE! *Amen.*"

Prayer from Reflections on the 100th Psalm.

"O LORD GOD of Heaven and Earth, Whose Hand did Fashion and Whose SPIRIT doth Animate us, Accept, we implore Thee, the tribute of our thankfulness for our Creation, and for All the Gifts of Thy Providence and Grace, Which Thou hast so Freely and Boundlessly Vouchsafed unto us! Accept also the offering of our highest and heart-prompted acknowledgments for the still more Wondrous and Gracious Gift of Redemption in the Incarnation and Intercession of Thy SON JESUS CHRIST, That True SHEPHERD of Souls, Who, when we, like sheep, had gone astray, Brought us Home to Thy Fold, Blessed LORD; and Fed us in Thy Pastures and Gave us to drink of the Waters of Life freely! Do Thou, O GOD, in the Magnitude of Thy Mercy, Continue unto us This Blessing, and Diffuse it more and more over all the People of the Earth; among the Jews, once Thy Chosen People; and among the Heathen upon whom the Spiritual Light of Thy SON's Blessed Gospel has not yet Shined! And do Thou Enliven a due sense of It and Its Inestimable Value among Professing Christians; that we may be one Flock under The Same SHEPHERD; and that, hearing His Voice, we may cheerfully follow Him, wheresoever He Leadeth! Unto Whom, with Thee O FATHER ALMIGHTY, and Thee O HOLY GHOST, in The Indivisibility of The UNITY of The GODHEAD, be Glory and Honour, adoration and praise, now and ever! *Amen.*"

Prayer from the 150th Psalm, for Sunday Morning.

"O LORD GOD of the Universe, Unto Thee do we devoutly offer up our praise! In the Sanctuary also may we so praise Thee, that we may be finally admitted to celebrate Thy Praise in the Firmament of Thy Power! We should indeed ever be pouring forth our praises of Thee for Thy Mighty

Acts, and glorifying Thee for Thine Excellent Greatness. May every faculty and talent we possess, and all the exercises of our intellectual tastes be made subservient to Thy Honour! May the influence of instrumental and vocal harmony be directed to the celebration of Thy Praise; and may every Thing, that hath breath, concur to set forth Thy Glory, O LORD! Especially may we praise Thee for the Blessing of our Being, and for the Hope of Immortality in Glory Everlasting, Which Thou hast Given us in Thy SON our SAVIOUR JESUS CHRIST, to Whom be praise for ever and ever! *Amen.*"

*Prayers from Reflections on the 150th Psalm,
for Sunday Morning.*

"O LORD GOD Almighty, The CREATOR and PRESERVER of All, and Whose Tender Mercies are over all thy Works, May every Thing, that hath breath, praise Thee! And may we glorify Thee, in the Peculiar Place of Thy Worship upon Earth, as Angels proclaim Thy Praise in the Visual Seat of Thy Glory in the Heavens, with one Spirit and one Voice! May we celebrate, with gratitude and admiration, the Wonders of Thy Creative and Supportive Power, and the Transcendant Goodness Diffused through All Thy Works! May we, in our Souls and Bodies, and in every faculty and member thereof, manifest such a continuing sense of Thy Providence and Grace, and such an enduring love for Thy Service, that our praises may be Acceptable unto Thee, as flowing from a heart-felt conviction of Thy Manifold and Great Mercies; and Above All, for That Anchor of our Hope, Which Thou hast Supplied in the Incarnation and Intercession of Thine Only SON JESUS CHRIST; through Whom and Whose Righteousness alone we have Access unto Thee O HEAVENLY FATHER; and from Whom Alone we derive the Sanctifying Graces of Thy HOLY SPIRIT to Fit and Prepare us, during our sojourn upon Earth, for the infinitely Higher and Holier Harmonies of Heaven. O that every animated Being here, as a Probationer for Heaven, would so live to Thy Praise, that Earth might be an Universal Antepast of Heavenly Communion and Holy Joy; that no evil might dwell among us; and that All were actuated by a Spirit of Piety and Purity, of Truth and Righteousness, from the Least to the Greatest in this our Generation! Do Thou Hasten, O GOD,

we beseech Thee, The KINGDOM of Thy Blessed SON and His Second Coming upon the Earth, when to The FATHER, SON and HOLY GHOST, in The UNITY of The DIVINE NATURE, shall be paid by All Nations and People and Kindred and Tongues, all glory and honour, thanksgiving, worship and praise for ever and ever! *Amen.*"

This closes the Prayers from The Psalms, amounting altogether to about 300.

The following, taken from the same Book are structures from The Liturgy of The Church.

1st Prayer.—*Confession and Contrition, with Supplication for Pardon and Reconciliation.*

"O LORD GOD Almighty, Who art Gracious and Merciful, Slow to Anger and of Great Kindness, Accepting the sacrifices of an humble spirit and of a contrite Heart, Do Thou Awaken in our consciousness a conviction, that, if we say, or think, that we have no sin, we deceive ourselves, and the Truth is not in us! May we therefore be Brought to feel and confess, that we have not steadfastly obeyed Thy Voice; nor have walked in the Laws, Which Thou hast Set before us! May we fully acknowledge to Thee our transgressions; and may our sins be ever in our remembrance and fill us with regret; that so we may condemn ourselves for them; and be not Judged of Thee! And do Thou, unto Whom Belong Mercies and Forgiveness, Forgive us our Sins, and Cleanse us from all unrighteousness! This we beg in the Name and through the Mediation of Thine Only and HOLY SON JESUS CHRIST; to Whose Sanctification of our Nature, by His Own Adoption of It, we owe the Hope of Pardon and Reconciliation: and to Whom, in The UNITY of THE GODHEAD, with Thee O HEAVENLY FATHER, and Thee O HOLY SPIRIT, be given adoration and blessing and praise now and ever! *Amen.*"

2nd Prayer.—*Confession and Contrition, with Supplication for Sanctification, and with Praise for Blessings received.*

"O HOLY and Eternal LORD, Who art Pure and Perfect in All Thy Ways, and Who, by the Gracious Revelation of Thy Will, hast Taught and Commanded us to be holy, just and pure, How unworthy must we appear in Thy Sight,

since, on reviewing our past Lives, and calling to remembrance our dealings towards Thee (in Whom we live and move and have our Being,) we are conscious of having made light of Thy Laws, and of having grossly disregarded Thy Boundless Goodness and Great Mercy and Forbearance towards us! But Blessed be Thou, O God, Who art not Extreme to Mark what is done amiss, but hast Assured us, that when the Wicked turn away from the wickedness they have committed, and do that, which is lawful and right, they shall experience both Pardon and Salvation. May we, with sorrow of heart and chiding of conscience, confess unto Thee, Who Knowest the secrets of all hearts, that we have been guilty of many and great sins and wickedness, in thought, word and deed; and may we lament and hate them with a perfect hatred! May we, O HEAVENLY FATHER, find Pity and Pardon at Thy Hand; and Do Thou, in the Tenderness of Thy Compassion, Put away the evil of our Nature; and Renew a right Spirit within us! May we, when assembled together to enter into reverential Communion with Thee, Thou God of all the Earth, unite, in spirit as in utterance, to render unto Thee our deepest gratitude for the Vast Benefits we have received at Thy Hands; to set forth Thy most Just Praise; and to ask, from the Stores of Thy Exhaustless Bounty, Such Things as are needful for the Body; and to supplicate, from Thy HOLY SPIRIT, Such Gifts and Graces as are Essential to the Regeneration and Sanctification of our Souls! And This we do, and only dare to do, through faith in the Reconciling Mediation and Merits of Thy SON JESUS CHRIST: unto Whom with Thee O FATHER Almighty, and The Same SPIRIT, in The TRINITY in UNITY, be worship, honour and thanksgiving now and ever! *Amen.*"

3rd Prayer.—Self-Examination, Repentance, and the Benefits of Redemption.

"O JEHOVAH, Thou GOD over All, The MOST HIGH, may we, with contrite hearts, approach The Throne of Thy Heavenly Grace, acknowledging, with true and lively repentance, that we have indeed erred and strayed from Thy Ways and the Paths of Thy Commandments, in the spirit of self-will, and in the arrogance of self-sufficiency; having too much followed our own vain or wicked devices or desires, and offended oft

against Thy Holy Laws; having left undone those things, which we ought to have done; and having done those things, which we ought not to have done, so that there is no Spiritual Health in us. But do Thou, O LORD, Have Mercy upon us, though we have thus rebelled against Thee, and are amenable to Condemnation and to Rejection by Thee; with Whom Alone is Life Everlasting. Grant that we may enter into so full and just an examination of ourselves, that we may know the depth and height of our offendings, that, amidst our penitential sorrow, we may find ground for Hope in Thy Mercy and Forgiveness; and may have the unspeakable Consolation of being Restored to Thy Favour, by Thy Speaking both Pardon and Peace to our Souls, according to Thine Exceeding Great and Precious Promises Made unto the whole Human Race, through The Incarnation and Intercession of Thine Only and HOLY SON JESUS CHRIST! For Whose Sake, Most Merciful FATHER, may we be Graciously and Effectually Assisted by Thy HOLY SPIRIT, to live henceforth godly, righteous and sober Lives, to the Glory of Thy Holy Name, Who, in The Union of THE GODHEAD, with The Same Thy SON and HOLY SPIRIT, art to be praised and served and adored for ever and ever! *Amen.*"

4th Prayer.—*For Remission of Sins and for Reformation of Life, as also for the Aid of The HOLY SPIRIT.*

"ALMIGHTY GOD, The FATHER of our LORD JESUS CHRIST, Who Desireth not the Spiritual death of Sinners; but rather that they should turn from their wickedness and live in soberness, righteousness and true holiness; so that in the End they may obtain Everlasting Life; and Who hast in Thy most Holy Word Promised Pardon and Reconciliation unto All, that faithfully turn unto Thee; Grant that we may look back, with a godly sorrow, upon all, wherein we have done evil in Thy Sight, that, being smitten with a recollection of our unworthiness, and manifesting before Thee a repentance not to be repented of, Thou mayest Extend to us Absolution and Remission of our sins! Do Thou Increase the number of those Blest Spirits, who are of a contrite heart, and unfeignedly believe Thy Holy Gospel; and upon whom Thy Forgiveness may be Mercifully Visited! For the Fur-

therance of That Inestimable Benefit of Reconciliation and Acceptance with Thee, Do Thou, we beseech Thee, Impart to us the Aid of Thy HOLY SPIRIT, that these our present thoughts and words and work may please Thee; and that the rest of our Lives, to their respective ends, may be pure and holy and accord with Thy Revealed Will and Commandments; so that at the last we may be Received into That Eternal State of Heavenly Joy, Which Awaits the Faithful in the Life to Come, through The Same Thy SON JESUS CHRIST, our SAVIOUR! *Amen.*"

23rd Prayer.—*For SPIRITUAL Blessings on All our Fellow Creatures.*

"O GOD, The CREATOR and PRESERVER of All Mankind, we humbly beseech Thee for All our Fellow Creatures in This and every Nation of the Earth; that Thou wouldest be Pleased to Make Thy Ways Known unto them, and Influence them gratefully to receive the Tidings of Salvation! More especially we pray for the Universal Establishment of Thy Church; and that It may be So Guided and Governed by Thy HOLY SPIRIT, that we and All, who profess and call themselves Christians, may be Led into the Way of Truth; and hold the Faith in unity of Spirit, in the bond of Peace, and in Righteousness of Life! And Do Thou Suffer us, O God, to commend to Thine infinitely more than Fatherly Care and Kindness, all Those, who are any ways afflicted or distressed in mind, body or estate; and Render us willing Instruments of diffusing amongst them a portion of That Bounty and Abundance Thou mayest Graciously Vouchsafe to any of us! May That Spirit of Patience and Forbearance, Which was in CHRIST JESUS Thy SON whilst on Earth, and Which has continued with His faithful Followers, in that and every succeeding Age, manifest itself in our hearts under every trial and affliction; so that we may experience a happy issue thereout! This we beg in The Name and through The Mediatorial and Expiatory Sufferings and Sacrifice of The Same Thy Blessed SON: to Whom with Thee O HEAVENLY FATHER and The Same SPIRIT, Ever ONE GOD, be glory and worship, with thanksgiving now and evermore! *Amen.*"

25th Prayer.—*Thanksgiving for Creation, Providence, and Redemption,—and Supplication for Grace.*

"ALMIGHTY GOD, FATHER of All Mercies, We Thine unworthy Servants do give Thee most reverent and hearty thanks for All Thy Goodness and Loving-Kindness to us and to All our Fellow-Creatures! We bless Thee for our Creation, Preservation and All The Blessings of this Life; but, above All, for Thine Inestimable Love in the Redemption of the World by Thy SON our LORD JESUS CHRIST, and His Incarnate Sacrifice; for the Means of Grace, through His Influence with The HOLY SPIRIT on our behalf; and for the Hope of That Glory, Which Passeth not away but is Eternal in the Heavens, through His Merits and Perfect Righteousness, Imparted to our Nature. And we beseech Thee to give us that sense of All Thy Mercies, that our hearts may be unfeignedly thankful; and that we may shew forth Thy Praise, not only outwardly by our lips, but inwardly in our Souls, by giving up ourselves to Thy Service, and by walking before Thee in holiness and righteousness all our days, after the Precepts in Thy Blessed Son's Gospel, and in imitation of His Example when Descending to the Adoption of our Nature! To Whom, in the Glory of THE GODHEAD, with THEE and The HOLY SPIRIT, be honour, adoration and praise now and ever! *Amen.*"

27th Prayer.—*From the Collect for the first Sunday in Advent.*

"ALMIGHTY GOD, Give us, we implore Thee, Such an Increase of the Grace of Thy HOLY SPIRIT, that we may cast away the works of Satanic darkness, and put on the Armour of Spiritual Light; now in the time of this mortal and probationary life! May we humble ourselves before Thee, in all the fervency of gratitude for Thy Love and of steadfast devotedness to Thy Will! May we ever bear in mind, that, for the sake of our Immortal Souls, Thy Blessed SON JESUS CHRIST Came to Visit us, Adopting the Humbleness of our Nature that He might Present It Perfect before Thee, and Obtain for It Thy Reconciliation; so that in the Last Day, when He shall Come again in His Glorious MAJESTY, to Judge both the Quick and Dead, we may, as the fruit of Christian Faith, rise to the Life Immortal through Him, Who Liveth and Reigneth with THEE and The Same SPIRIT, Ever ONE GOD, World without end! *Amen.*"

THOUGHTS UPON EACH OF THE COLLECTS

(STILL ONLY IN MSS.) BUT FROM WHICH THE FOLLOWING AND AFTER SPECIMENS ARE TAKEN, AND NOW FOR THE FIRST TIME PUT IN PRINT.

Thoughts on the Collect for the first Sunday in Advent.

“By the Principal of The DIVINE Attributes, Omnipotence, The UNITED GODHEAD is addressed and sought to Extend unto us the Influence of Heavenly Grace, Which is the Power of The HOLY SPIRIT, when Received into and cherished within our heart and Soul, to Correct us in all habits of evil and propensities to sin and ungodliness, which endanger our being sunk in Spiritual darkness, and becoming awfully insensible to our Everlasting Interests; inducing us infatuatedly to prefer the mistaken and precarious gratifications of the Worldly-minded and Sensualists in the Life that is, to the Pure, the Unfailing and Exquisite Delights of the endless Life to Come, on the assured Favour of our HEAVENLY KING: to the sustaining hope of Which is added the experience of that inward Peace, the fruit of vital Piety; being Such, as the World can neither give; nor, against the Will and Appointment of GOD, can it take away. The DIVINE Guidance and Succour, so prayed for, will not only Fortify the Soul against the subtlety of Satan and the temptations to go wrong, but Impart Wisdom, in its highest quality, and that knowledge, which is alone profitable towards Salvation. Truth will then be uppermost in the mind; and the reverential fear and holy love of GOD be the actuating impulse of our thoughts and works.

“The grateful acknowledgment of the First Advent of The SON of GOD in our Nature, to Obtain for the Faithful in all Ages of the World DIVINE Pardon and Reconciliation, by The Sacrifice of Himself Therein, even unto Death, will expand with the exulting hope of being Called to the Train of His Triumph, when, on His Second Advent, He shall Come, in the Fulness of His Glory, on The Throne of Universal Judgment, upon Whose Irreversible Sentence, for Endless Weal, or Woe, will depend the Destiny of every Human Being, from the Opening to the Close of Terrestrial Creation.

“This Life is a state of Spiritual Warfare with the World,

the Flesh, and the Devil, while it lasts; and the Only Panoply of Protection is Faith in The Word, and Obedience to The Will of GOD, Revealed in The Holy Scriptures; and especially in The New Testament, Which The HOLY SPIRIT Interprets most appropriately and practically to the Understanding of the earnest Inquirer. Especially should this Prayer live in our hearts and yield the Fruits of Heavenward Contemplation, at a Season commemorative of That Surpassing Work of DIVINE LOVE and Mercy, The Incarnation and the Sacrificial Intercession of The HOLY JESUS for our Redemption and Glorification.

"On the Second Advent of The SAVIOUR, in the Fulness of DIVINE Power, with The Purpose of Giving It Full Exercise, and Exemplifying the Truth of Both The Promises and Threatenings of His Gospel, He will Call the Faithful and the Fruitful, in the Precepts and Practice set forth Therein, to the Indescribable Blissfulness of His Adoption of Them, as Inheritors in His KINGDOM of Glory. Whilst the Sons and Daughters of Infidelity and of unrepented offendings will be Rejected from Participation Therein; and on the Contrary be Doomed to the Famine of the Soul and everlasting Confusion and Dismay.

"May we be wise in the time thus Reserved to us, by laying All These Important Truths to our hearts; and then, when Summoned to Judgment, whether amongst the Quick or the Dead, we shall advance Thereto, though with Christian humility, yet with hopeful confidence, that a Judgment in Mercy and in Love will Issue from The SAVIOUR on Earth. And O what will be the Endless and Engrossing Charm in the Result Thereof!!!"

31st Prayer.—*From the Collect for Christmas Day.*

"For the Efficacy of CHRIST's Mediation; and for the Renewal of the heart by the Comfort and Guidance of The HOLY SPIRIT.

"ALMIGHTY GOD, The FOUNTAIN of Life, of Light, of Love, Who, in the Mystery of Thy Mercy, didst Give Thine Only Begotten Son to Take our Nature upon Him, that It might be Presented in Purity, in Patience and in Perfectness unto Thee, to Win for It Thy Reconciliation and Adoption, Thereby Accomplishing The Great Work of Human Redemption from Universal Condemnation and Banishment

from the Abodes of Spiritual Blessedness, Grant, we most fervently beseech Thee, that we may be Regenerated and be Made Thy Children by Adoption and Grace; being daily Renewed in heart and in mind by The HOLY SPIRIT, to that State of Holiness; without which no Mortal can see THEE and live in peace! This we ask, and only dare to ask and to hope for, through faith in The Offering and Meritorious Mediation of The Same, Thy SON JESUS CHRIST, The SAVIOUR! Unto Whom, in The UNITY of The DIVINE NATURE, with Thee O HEAVENLY FATHER and The Same SPIRIT, be glory, adoration and praise henceforth and for ever! *Amen.*"

Thoughts on this Collect, from my MSS. Collection.

"Oh the Depth and the Height of the Mercy and Goodness of GOD! From the inconceivable Purity and Blissfulness of the Fulness of All Perfection and Power in That SPIRITUAL KINGDOM, Where The DIVINE Will is The Universal Law; and, as soon as Known, is with zeal and cheerfulness obeyed; The SON of GOD, (ONE with The FATHER and The HOLY SPIRIT, in The UNITY of The GODHEAD,) Descended to Adopt the Human Nature; though Foreknowing all the Opposition and Persecution, the Scorn and Cruelty, He was to Encounter, and which Death, in its most torturing and ignominious experience, would terminate; when Satan with his Infidel Accessories, finding no more that they could do against Him Individually, would turn the shafts of his envy and malice and hatred against the Followers of Christian Truth and Its Saving and Sanctifying Worship.

"But the Regeneration so besought from the Animating Influence of DIVINE Grace is, the abandoning all our habits and unhallowed courses, or, to use the Apostolic Phrase, 'dying unto sin, and living unto Righteousness,' and true Holiness; the shaking off the vicious attractions and debasing allurements of Worldly principles and policy, and storing the Soul with the Doctrine and Discipline of CHRIST, by the Supplicated Agency of The HOLY SPIRIT, as The Light to All the Harmony and Fellowship of Heavenward Prospects, so Wondrously Presented in The Scriptures."

33rd Prayer.—*From The Collect for St. John the Evangelist's Day.*

"For the love of Evangelical Truth, and Admission to the Society of Sanctified Spirits.

"O MERCIFUL and Gracious LORD! Who around The SUN of Righteousness didst Ordain, as Lesser Lights, reflecting His Brightness, the Apostles and Ministers of the True Faith, and the holy St. John, as the Last among the bright Roll of Prophets, Grant that the Rays of Gospel Truth, which still emanate from his Inspired Writings, may shine into our hearts and be as a lantern to our feet; so that, being animated by his goodly example and encouraged by his Prophetic Prospects, we may ever cherish towards Thee a holy fear and a reverential love! And do Thou Pour out unto us Such a Measure of Thy Love, and So Look upon us in the Benignity of Thy Countenance, that we, and all the Members of Thy Church, being Guided by the Light of Evangelical Truth, may so walk through the Appointed journey of this present Life, that we may find Rest to our Souls in the Society of the Spirits of Saints and of Martyrs, and with the Disciple so Beloved by Thy Blessed SON, within the Realms of Life and Light Eternal, to the Glory of Thee O HEAVENLY FATHER, and The Same Thy SON and The HOLY GHOST, ever ONE GOD, World without end! *Amen.*"

Thoughts on this Collect, from my MSS. Collection.

"Continually and in every circumstance and condition of Life should the minds of All be impressed deeply with the conviction, that All the Works and Dealings of GOD towards Human-Kind are Those of Mercy and Pure and Gratuitous Beneficence; and that in the heart should be cherished a desire, above all Objects of regard, to acknowledge and manifest the feeling of gratitude and reverential Love, as Members of That Church, Founded on The Gospel of JESUS CHRIST; of Which He is The HIGH PRIEST: and within Which All are Graciously Invited to become Members of His Flock. Most becomingly therefore do we here address The GIVER of All Good Gifts, as well to Individuals as to Communities, through His most Endearing Attribute of Mercy; for knowing, that by the Vastness and Comprehen-

siveness of That Quality, The DAY-SPRING from On High hath Visited us, to spread Heavenly Light over an otherwise Benighted World; and that The SUN of Righteousness having Arisen with Healing on His Wings, Warning, Nourishing and Invigorating with Spiritual energy and beauty the Souls of All, who becomingly hail That Advent, we are here wisely led to implore the Animating Effulgence being spread, with Its Guiding and Prevailing Influence; as the Reflected Light of The Gospel of JESUS CHRIST, over our Souls, through the remainder of our Lives. Also we supplicatingly seek that Its Expansive Power may Shine forth more and more over all the Regions of the Earth, in Enlargement of the truly Catholic Church of CHRIST, Composed, as It is, of Believers in Revelation, and Fulfillers of the Duties, in every Relationship, to GOD, their Fellow-Creatures and themselves, as Inculcated and Exemplified Therein. The Beloved Disciple of our LORD, Illumined peculiarly by the Radiant Wisdom of his SAVIOUR GOD whilst on Earth, and still more Enlightened by the Prophetic Insight into The DIVINE Ordinances of Eventual Dispensations towards Human Nature and the World at large, Reserved until the Fulness of Time, did not put his Candle under a bushel, but let his Light so shine before Men, in his own day and for all after ages, that they might, in a degree, be Witnesses with him of the High Designs of The DIVINE Purposes in the Life that is, as well as in That to Come; and might lay to heart and embody in action the Councils for Heaven-Ward Guidance in the Apostolic Exhibition of The Gospel of his Endeared LORD and MASTER; and in the Epistles as the further Proof of his persevering Faith in His Divine Illumination. As Members of the great Christian Community, denominated 'The Church,' comprising the Faithful in all Ages, we are led to seek the Just Influence of That Light of Gospel Truth, and of Gracious Revelation from On High, to All the Members Thereof, and a Continued Accession Thereto, by the Attractive Power of the Everlasting Blissfulness Associated with It; and by DIVINE Promise Held out to Its fervent Votaries, through JESUS CHRIST'S Intercession, He being to them, as He was to St. John, All their Confidence and All their Joy."

46th Prayer.—*From the Collect for Ash-Wednesday.*

"For Pardon and Reconciliation; and for Contrition and Newness of Heart.

"O LORD GOD Almighty, from Whom Wisdom and Purity and Perfection Emanate, Who Createdst All Things, and Hatest Nothing That Thou hast Made, Forgive, we pray Thee, the sins of all Them, that are truly penitent, and Restore Them to Thy Reconciliation and Favour! And do Thou Create and Confirm in us, we most earnestly beseech Thee, new and contrite hearts, that we, deeply lamenting our sins and acknowledging our unworthiness, may obtain of Thee, The GOD of All Mercy, Perfect Remission and Forgiveness, through the Expiatory Sacrifice and Reconciling Mediation of Thy SON JESUS CHRIST, our ADVOCATE and REDEEMER: to Whom, with THEE and The HOLY SPIRIT, in The UNITY of The DIVINE NATURE, be worship, thanksgiving and praise for ever and ever! *Amen.*"

Thoughts on the above Collect, from the MSS. Collection.

"At the Completion of The ALMIGHTY's Marvellous and Vast Works of Universal Creation, He Surveyed Them and Pronounced Them, 'Very Good.' And though the expression, 'The LORD *Hateth* iniquity,' is of Scriptural Adoption, we may, at least, doubt how far the Passion of Hatred can be Harboured in The DIVINE MIND, and may only imply the Withdrawal of DIVINE Love from Persons so rebelling against DIVINE Law. We may fully acquiesce in the Position that GOD *Hateth* Nothing That He Himself hath Made, and is even Willing to Withhold the Infliction of His Displeasure at Such of the Human Race as have heretofore broken His Commandments and even Crucified The SAVIOUR afresh, if, filled with a sense of the heinousness of their sins and manifesting a deep sorrow at such disregard of the Providence and Forbearance of The SOVEREIGN of the Universe, the Soul, sickening at the thought of such ingratitude and faithlessness, confesses the depth of its transgressions, and fervently sues for Pardon; pledging itself to amendment of its ways, and resting the hope of Forgiveness on the Intercessory Offering of The SON of GOD. For the rightful influence of really religious penitence we are led to seek, by extended prayer, for

Such a Controuling and Prevailing Gift of The HOLY SPIRIT, to Create and Confirm a new heart and a right Spirit within us, as the effect of such penitence and lively faith, so as to conform us in all respects to the Doctrine and Discipline of DIVINE Revelation in the Precepts and Admonition of JESUS CHRIST, and His Apostles; that our present and future course, both of thinking and acting, may justify to our Souls not only the hope but Assurance from the Revealed Purpose of The MOST HIGH, of Pardon and Reconciliation from The GOD of All Mercy, through the Sacrificial Intercession of The SAVIOUR of Sinners, and by the Sanctification, so Purchased for us, from The HOLY SPIRIT, to Qualify Such penitent Believers for the Habitations of Holiness and the Communion of Saints."

53rd Prayer.—*From the First Collect for Good-Friday.*

"For Admission into the Family of CHRIST.

"ALMIGHTY GOD! We beseech Thee Graciously to Behold us, Thy Servants, and to Receive us as Members of Thy Family, for which Thy SON JESUS CHRIST Became Flesh of our Flesh, and Resigned Himself to be Betrayed and Given up into the hands of Spiritually Proud and Persecuting Men, and to Wear out His Life in Sorrow and Suffering, that He might Obtain Pardon and Acceptance to the Souls of faithful Believers, through Thy FATHERLY Mercy and His Interposing Merits; Who now Liveth and Reigneth with THEE and The HOLY SPIRIT, Ever ONE GOD! Amen."

54th Prayer.—*From the Second Collect for Good-Friday.*

"For a Spiritual Ministry.

"ALMIGHTY and Everlasting GOD! By Whose HOLY SPIRIT the Whole Body of the Church Militant upon Earth is Governed and Sanctified, Receive, with Thy Wonted Grace and Favour, the supplications and prayers, which we, as Children seeking Thine Adoption and Grace, now offer unto Thee for all Estates and Orders of Thy Holy Church, that All the Members of the Same, in their respective Vocations and Ministry, may truly and faithfully serve Thee, in all holiness and righteousness, in heart-felt reverence of Thy Name, and in entire devotedness to Thy Will, for the Sake

of Thy SON JESUS CHRIST, our Propitiation and our Praise !
To Whom, in The UNITY of THE GODHEAD, with Thee O
HEAVENLY FATHER, and Thee O HOLY GHOST, be glory and
worship and honour now and evermore ! *Amen.*"

55th Prayer.—From the Third Collect for Good-Friday,

*"For our Fellow Creatures generally and for the Conversion of Infidels
to the true Faith.*

"O MIGHTY and Merciful GOD ! Who Createdst All
Things and Hatest Nothing That Thou hast Made, nor
Wouldest the everlasting death of a Sinner, but rather that
he should be Converted and live, Have Mercy upon all Men ;
and Make us the Willing Instruments of Its Exercise, not
only upon all our Fellow Christians, but also upon all Jews,
Turks, Infidels and Hereticks ! Remove from them, we be-
seech Thee, all Spiritual ignorance ; and Take from them all
hardness of heart and contempt of Thy Word ; and So Lead
them Home to Thy Faithful Flock, that they may be Saved
among the Remnant of the true Israelites ; and be Made One
Fold under ONE SHEPHERD, JESUS CHRIST Thy SON our
REDEEMER ; Who Liveth and Reigneth with Thee O HEA-
VENLY FATHER, and Thee O HOLY SPIRIT, ONE GOD, World
without end ! *Amen.*"

Thoughts on these Three Collects from my MSS. Collection.

"'FATHER ! If It be Possible, Let This Cup Pass from
Me ! Nevertheless, Not as I Will ; but as Thou Wilt !' was
the Effect of our SAVIOUR'S Contemplation of the Agonies,
That Awaited Him on the Last Act of His Enduring Sacri-
fice for the Redemption of Human-Kind from the grasp of
Satan, and from the Forfeiture of the Heavenly Inheritance
by Sin, if truly repented of. And when we think What was
The NATURE of That HOLY and ALMIGHTY BEING, Who So
Freely Undertook the Gracious Office of Compensating for
Human Iniquity, by the Adoption of our Nature and Expi-
ating the Offences of All, by the Sacrifice of Himself in That
Nature, to the Extremity even of Enduring Death upon the
Cross : and when we consider the Immensity of the Benefit
Thus Obtained for us, in having, through Him, had Life and
Immortality to Glory Everlasting by His Gospel Brought to

Light, if we yield up our Souls in reverence and our Lives in Faith unto Him and His Service, may we justify to ourselves the hope, that if indeed we believe in Him and observe His Precepts and the Example Set forth by Him, that we may be Regarded by Him as Members of That Family, Which He will Acknowledge on His Coming to Judge the World, and Separate for Ever from Evil Those That are His, by Adoption and Grace. To commemorate So Great and unspeakably Gracious An Event, Rescuing Any of Human Kind from That Second Death, which results in Perpetual Banishment of the Soul from The Presence of The LORD and the Glory of His Power, and Raising in Man the hope of Restoration to DIVINE Favour, let us be, as we profess to be, a holy Communion united in the bond of Peace and Kindred love, as of the faithful Sheep in That Spiritual Pasture of DIVINE Grace, to Which The Blessed JESUS, The Good SHEPHERD of Israel, will infallibly Lead us! And supplicating, as we here do, the Peculiar Attention of The ALMIGHTY, Who is ever Omnipresent and Omniscient to our devotions, let us be careful so to frame our minds in the spirit of humility and pious gratitude, with a disposition dutifully to observe His Commandments, as we would do were He Visibly Present with us in the Glories That Surround Him and in the Exercise of His Power, Which None can oppose, nor from Its Influence escape! Let us learn to live to CHRIST, whilst here in this Probationary State, shunning the false pleasures and allurements of Sin and of Satan, that we may cherish the consciousness of DIVINE Favour, whilst our Lives are here continued; and, when Death approaches, be Blest with the Justifiable Assurance of partaking in the Joys of Immortality within The SAVIOUR'S KINGDOM.

"As the First Fruits of CHRIST'S Sacrifice the Grace of The HOLY SPIRIT, Which Alone Sanctifieth unto Spiritual Life, was Virtually Restored to Human Nature. By That Gracious Power the hearts of Jews as well as Gentiles, Bond and Free, High and Low, Rich and Poor, who have and exercise Faith in The Gospel of JESUS CHRIST, are Purified from the stain of Sin and Regenerated unto Spiritual Perfection in the Life that is, and will be Sanctified in the Fulness of Spiritual Glory in the Life to Come. Having sought by penitence and prayer to be Brought within the Pale of That

Election unto Holiness, if happily so it be, and our consciences bear witnesses thereto, let us seek also to bring Others instrumentally within the same Christian Communion and Fellowship. Men are by Nature equal in the Sight of God, and equally called to the Same Inheritance in Glory and Immortality, for God is No Respector of Persons, but All, who with humble and contrite hearts do His Will, trusting in DIVINE Mercy and grateful for Universal Providence, are Accepted of Him, according to the Light of Heavenward Truth Imparted to them. For all Estates of Men therefore should our care be excited, and our prayers and labours put forth towards inducing Others to turn unto The True God and JESUS CHRIST, for the Knowledge of the Way to Salvation. Let the admonition of that indefatigable Labourer in the Spiritual Vineyard, St. Paul, be applied to our hearts, that its influence may be manifested in our Lives, to '*do good unto all Men, but especially unto them that are of the Household of Faith.*' Let universal charity diffuse itself over our words and actions, our thoughts and designs! But as every One's means of indulging that disposition, by active offices of good-will, must be bounded by circumstances, let those offices be first directed to the meritorious Workers in the same Field of Salvation with ourselves, and operate, where it can do so, to the increase of their Numbers by the Conversion of Others; which of all exercises of Charity is That most Acceptable with God, as being obviously most beneficial to His Favourite Creature, Man. Various are the faculties and qualities, the properties and conditions of the Members of the Human Race, but no One, however low the station, or humble the capacity, is without some power to manifest reverence for God, and good-will at least towards Fellow-Creatures, submitting with contentment and resignation to the Dispensations of An All-Wise PROVIDENCE. For as is forcibly illustrated in the apt simile of the different parts of our bodily frame not having all the same offices, but each contributing to the well ordering of the whole; so the different degrees and occupations of Life have a beneficial tendency in the whole Human Policy, where honesty and industry, prudence and propriety, are observed in Each, All and every One being attentive to the Relationship Borne to GOD as The CREATOR of All, and The SOURCE from Whence All Blessings, truly Such, whether in possession or prospect, emanate.

"After addressing The GODHEAD, by the Attributes of Omnipotence and Eternity, we are taught to seek The DIVINE Attention to our Prayers by appealing to That most Endear'd One of Mercy, and acknowledging our Creation and Its Bounteous Provision amongst the Wonders of DIVINE Love, and for Purposes of exclusive Benefit to ourselves; and that, in One of the Highest Exercises of DIVINE Compassion, God is Striving, by the admonitions of Conscience, and by the Implanted Grace of The HOLY SPIRIT, and in observance of the Expiatory Sacrifice of His Incarnate SON, to Bring Sinners from the evil of their ways, and Unbelievers from the errors of their conceit, unto a right faith and consistent practice, in penitence and prayer and pious submission of heart and soul, to the Guidance and Governance of DIVINE Revelation, and The Gospel of JESUS CHRIST, and thereby find Peace to their Souls for Time and Eternity. More particularly do we here pray for Such as hitherto, by the prejudice of Social habit, or education, or the influence of evil Connections, or the more awful degeneracy of conduct from yielding to Self-willed and unhallowed propensities of their own perverse and misguiding persuasions, as being in imminent danger of being Excluded from the Pale of Salvation; and more particularly for Those Elder Brethren of The Church of God, who, like Esau, have, in the wantonness of Human pride, and in the Perversion of Holy Scripture, as of their reason, sold their Heavenly Birth-Right for That, which profiteth not even for Time, surrendering the Proffered Inheritance of The Spiritual Jerusalem for a Terrestrial Glory, false to the hope and lost to their experience. And as the Jews of the present day, in a fatal interpretation of their own Recorded Prophecies, continue to reject JESUS as CHRIST, So do the Turks and Mahomedans, the Hindoos and Chinese, put in jeopardy their Fate in Eternity, by preferring that false Prophet and respective Idolatries to The True MESSIAH. Such also, as in the hardihood of Apostacy to the Faith of His Gospel, which once they may have professed, turn Renegades from the Simple and Sublime Precepts of His Gospel, and seek to subvert Their Benign Influence by infusing into the minds of Others their own erroneous and Soul-endangering views and assumptions. For All These and Such as These are we thus admonished compassionately, and in the spirit of Christian hope, to

supplicate, that the Light of DIVINE Truth might Break in upon their mental vision, and the Dew of Heavenly Grace might Soften their stony hearts and pave the Way for their Escape from the trammels of sin and the subtleties of Satan, and that they might turn unto The LORD, that He may Have Mercy upon them, and unto our GOD, that He may Abundantly Pardon them, and Bless them with His Peace at the last."

57th Prayer.—*From the Anthem before The Collect for Easter Day.*

"For thankfulness and for confidence in the Intercessory Sacrifice of CHRIST, as The True Paschal LAMB.

"O JESU CHRIST, The Only Begotten SON of GOD, Who in Mercy for our Salvation Tookest our Nature upon Thee and wast Sacrificed as The True Paschal LAMB, that we might pass over from a state of Spiritual Darkness and of Slavery to Sin and Satan, unto the Realms of Liberty and Light and Glory Everlasting, Grant us such a Spirit of Gratitude and such a liveliness of Faith, that we may keep the Feast of That Commemorative Sacrifice with Sincerity and Truth! May we cherish the conviction that Thou, having Risen from the grasp of Death and the Grave to Assert the Sufficiency of Thy Offering, as The MEDIATOR for the World's Redemption, and being at the Right-Hand of Power, art Alive to our Spiritual Necessities, and art continually Making Intercession for us! May we henceforth be Reckoned as dead unto sin, but alive to obedience unto Holiness, for Thy Sake, Who art The Second ADAM, even The LORD from Heaven! To Whom be Glory Everlasting! Amen."

64th Prayer.—*From the Collect for Ascension-Day.*

"For the Direction of the Heart towards the Glories, That shall be Revealed in the Life to Come.

"ALMIGHTY GOD, Who in the Wonder of Thy Love to Human-Kind didst Give Thine Only SON JESUS to Mediate for Thy Reconciliation and Returning Favour towards us, Grant, we beseech Thee, as we are Assured in the faithful Record of His most Holy Life and Expiatory Death, that, by the Power of The DIVINITY within Him, He Rose from the Grave, and Ascended into the Heavens unto The Glory,

Which He Had with Thee before the World was, so may we also, in heart and in mind, seek to ascend up towards Those Regions of Ineffable Brightness and Glory, and may dwell in the Courts of His Spiritual Temple, and within the Borders of His Sanctuary in Endless Peace and Blessedness, through His Most Merciful Intercession; Who Liveth and Reigneth with Thee O HEAVENLY FATHER, and Thee O HOLY SPIRIT, ONE GOD, The LORD JEHOVAH, World without end! *Amen.*"

66th Prayer.—*From the Collect for Whit-Sunday.*

"For a right use of the Proffered Aid of The HOLY SPIRIT.

"O GOD, Who, as the First-Fruits of Thy Blessed SON JESUS CHRIST's Mediation, didst Send Thy HOLY SPIRIT to Shed into the hearts of the Faithful That Light, Which Alone Leadeth unto Life and Bliss Eternal, Grant us, we humbly implore Thee, dispositions gratefully to receive and faithfully to use So Glorious A Light, that we may have a right judgment in all things; and may so follow the Dictates of The Same SPIRIT, that we may be Blessed with Thy Favour, and partake of That Fulness of Joy, Which Flows Therefrom, through the Atoning and Reconciling Offering of The Same Thy SON! To Whom be thanksgiving and praise and worship now and for ever! *Amen.*"

67th Prayer.—*From the Collect for TRINITY Sunday.*

"For vital faith in The TRINITY in UNITY of THE GODHEAD.

"O ALMIGHTY and Everlasting GOD, Who hast Given the Revelation of Thy Will in The Holy Scriptures, and Holdest out the most Comforting Assurance of Adoption and Favour unto All, who, in meekness and singleness of heart, seek to serve and please Thee, Grant that we may acknowledge, in the spirit of a true faith, That, Which Thou hast Graciously Revealed of The DIVINE NATURE; and in confessing the Eternal Glory of THE TRINITY of FATHER, SON and HOLY GHOST, may worship The UNITY of The GODHEAD in JEHOVAH! And we beseech Thee to Keep us firm in This Faith, that we may be filled with Joy and Peace in believing, and may be Blessed, both in Time and in Eternity, with the Brightness of Thy Countenance, Who art our CREATOR, REDEEMER and SANCTIFIER; and to Whom be worship, 'thanksgiving and praise, now and ever! *Amen.*"

Then from the 211th to the 314th page follow Prayers from Portions of The Liturgy and The Collects.

From The Communion Service.

From The Commandments and Baptismal Service.

From The Church Catechism.

From The Confirmation Service.

From The Marriage Service.

From The Service for the Visitation of The Sick.

From The Burial Service.

From The Communion Service.

From The Form of Prayers used at Sea.

From The Services for Great National Deliverances.

From The Service for The Sovereign's Accession.

From The Forms for Ordination Service.

From The Collects for the Ember Weeks.

From The Form of Prayer used at the Consecration of Churches, and of a Church Yard.

From The Prayer used in both Houses of Parliament.

From The Coronation Service—and

From a few Prayers on The American Episcopal Liturgy;—

Concluding with the General Prayer, in much semblance to That used by the Writer in his private and silent Daily Devotions, which is thus slightly varied from the original print.

"GREAT and Glorious GOD, Thou FOUNTAIN of Life, of Light, of Love, Who, amidst the Majesty of Thy Power, That Ruleth over All, and the Purity of Thy Nature, unto Which no Thing and no Being unholy can approach, yet Regardest Man, Thy Favoured though offending Creature, with more than Fatherly Compassion, through the Love of Thy SON, Who Gave Himself So Freely for us, The JUST for the Unjust, that He might Bring us unto Thee, as to A Reconciled FATHER; and that we might be Made Thy Regenerated Children by Adoption and Grace, Grant, 'I beseech Thee, Such A Measure of That Grace, and Such A Prevalence of Its Exercise, that my Soul, subdued to Thy Will and resigned to Thy Dispensations, may be thankful for Thy Providence and mindful of Thy Promises, through faith in that hope Thou hast Given us in The Same Thy SON JESUS CHRIST our LORD! For His Sake and through the Efficacy of His Mediation do Thou Speak Pardon and Peace to my Soul! Save me, O GOD, from myself, from the power of Satan and from the influence of Evil! Be with me, and Bear with

me; and Take not The HOLY SPIRIT from me; but Increase and Magnify in me Its Efforts and Its Influence, and Save my Soul alive!

"On my Wife, That Gift of Thy Peculiar Providence and Favour; on All endeared to me by kindness or by kindred, and on the Members of my Household, do Thou Shed the Continual Dew of Thy Blessing!

"On our Country and The Church of CHRIST throughout the World, do Thou, O God, Cast Thy Especial Care; Continuing to That Only True Church Thy Guidance and Governance! On The Queen, our Sovereign, The Prince Consort and Their Offspring, particularly on The Prince of Wales and The Princess Royal, Her Royal Consort and Offspring, and Her Prussian Connections; on The Rest of the Royal Families; on All in Authority within the Realms; on The Ministers and Missionaries of Thy Holy Word and the Flocks Committed to their charge; and upon every Human Being, whether high or low, rich or poor, learned or unlearned throughout all the Regions of the Globe, may the Continual Outpouring of Thy Loving Kindness and Tender Mercy Create a deeper sense of Thy Greatness and a more lively acknowledgment of Thy Goodness, that, seeking Thee in the Way, in which Thou art assuredly Found, in humility, in meekness, in reverential fear; with confession, and contrition, and repentance not to be repented of; by love unfeigned, by charity enlarged, by obedience unto Holiness, and by hungering and thirsting after Righteousness, Thy Countenance may still Be upon us for Good; and we may be Sustained by that Hope, which is full of a Glorious Immortality through faith in the Sacrificial Intercession of The Same Thy SON, and in the Sanctifying Influence of The Same Thy SPIRIT! Unto Whom, with Thee O HEAVENLY FATHER, in The UNITY of The TRINITY of The DIVINE NATURE, be worship, thanksgiving and praise, now and for ever! *Amen.*"

Then The LORD's Prayer—

"OUR FATHER, Which art in Heaven, Hallowed be Thy Name! Thy KINGDOM Come! Thy Will be Done on Earth, as It is in Heaven! Give us this day our daily bread! And Forgive us our trespasses, as we forgive them that trespass against us, (who, truly repenting of their unjust treatment of

us, seek our forgiveness!) And *Leave* * us not in Temptation; but Deliver us from Evil! For Thine is The KINGDOM, the Power and the Glory, for ever and ever! *Amen.*"

"Grant us Thy Peace, O GOD, all the days of our Lives, and Keep us in the knowledge and in the love of Thee and of Thy SON JESUS CHRIST, The SAVIOUR; and may the Blessing of Thee O JEHOVAH, FATHER, SON and HOLY GHOST, Ever ONE GOD, be with us, and with All, who pray for us; or desire or deserve our prayers, now and evermore! *Amen.*"

On alternate days, I substitute for what follows the mention in the previous Prayer, of "for Ministers and Missionaries and their Flocks," this in continuance—

"And upon every Human Being throughout all the Regions of the Globe may the Light of Thy Truth Shine forth, and the Power of Thy SPIRIT Constrain to the Conversion of Hearts, to Thy Faith and Fear; and to the Establishment of Thy Blessed SON'S KINGDOM of Righteousness and Peace and Heavenly Love upon the Earth! In Whose Own Appointed Words I would further pray for All, who pray for us, or desire or deserve our prayers, as well as for ourselves."

Repeating The LORD'S Prayer.

On Sunday,

"On This Day, O GOD, The Day of Thy Appointed Rest, Commemorative Alike of the Great Works of Creation, Redemption and Sanctification, may my Soul rise to the hope of Thy Calling; and do Thou Impart to me and Render Effectual to the Great End of So Goodly a Dispensation, That Wisdom, Which is from Above; Which is first pure, then peaceable, gentle and easy to be intreated, full of mercy and all loving-kindness; without partiality and without hypocrisy."

* "Leave us not in temptation," has been substituted for "Lead us not into temptation." This variation suggested itself as more in accordance with other Passages of Scripture. St. James writes, "Let no Man say, when he is tempted, I am Tempted of God! For God cannot be Tempted with Evil, neither Tempteth He any Man: but every Man is tempted, when he is drawn away of his own lust and enticed—i. 13, 14. So St. Paul writes, "God is Faithful, Who will not Suffer us to be tempted above that we are able; but will, with the temptation, also Make a Way to escape; that we may be able to bear it." 1 Cor. x. 13. See 1 Peter iv. 12 to 16, and James i. 2.

My mind having been led to consider that a Catechism, if constructed upon Scriptural Quotations alone, might be of influence, under DIVINE Sanction and Guidance, I turned my thoughts to the formation of what was ultimately printed also at the Gower's Walk School Press, and has reached a second Edition, and with some slight variations is succeeded by a MSS. in the Publisher's hands for a third Edition, if extensively called for, eventually, as a School-book or for admission into the Regimental or Naval Libraries.

SPECIMENS OF THIS WORK.

In its Title Page, named as, "*A BIBLICAL Catechism,*" it quotes the Admonition from Solomon, "Train up a Child in the Way, he should go! and, when he is old, he will not depart from it." Prov. xxii. 6. And from St. Paul, "Ye Fathers, bring up your Children in the Nurture and Admonition of The LORD!" Ephesians vi. 4.

The Teacher is thus led to open the Subject to the Catechised—

"Be attentive both to the questions and answers and endeavour to remember them, so as to repeat them, sentence by sentence! And in the course of time, when you become sufficiently perfect in them, and have laid them to heart, and are able to refer to the Scriptural Passages as the Authorities, you may be permitted to teach them to Others, and so seek to bring them Home unto the right Faith, and on the Road to Eternal Salvation. Into Four Divisions it is formed. In the First, the Catechised is told to put the following question to himself; and to think gravely of it. 1st Question, 'What am I? and why am I what I am?' And this answer may safely be given, 'I am a Human Being, Created by GOD, Who Created All, and I am passing through this Life unto Eternity: there to receive, as an accountable Being, the Judgment of That God upon my Life and conversation here from my childhood to the hour of my death. Upon Which Judgment my state after death, whether joyous or grievous, will depend.' The question is then put by the Catechised, 'How should I address This GOD my CREATOR and JUDGE? And by What Becoming Name should I speak of Him?'"

Thus answered—

"His Name is The LORD, our GOD, JEHOVAH, THE MOST HIGH, THE ALMIGHTY, THE EVERLASTING, THE LORD of Hosts; WHOM we should regard as our HEAVENLY FATHER;

acknowledging Him to be The FOUNTAIN of All Being, and The SOURCE of All Wisdom as of All Power. Whose Name we should never mention, but with respect, nor think of, but with reverence."

In the Appendix all the Scriptural Authorities for these Declared Names are fully set forth, and for all other the Dicta throughout the Work.

The second part opens with the Question—

"How shall we most honour This God of Greatness and of Goodness?"

And the Answer given is—

"We should Sanctify The LORD GOD in our hearts; and let Him be our Fear and Him be our Praise; speaking of His Loving-Kindness, when we sit in our house, and when we walk by the way; when we lay down, and when we rise up: acknowledging that He Alone is Worthy to Receive Honour and Glory; for that He hath Created All Things, and that for His Pleasure They were and are Created."

The third part opens with the Question—

"And has The ALMIGHTY Made any Express Revelation to Mankind?"

Thus answered—

"Yes, unto Holy Men of Old amongst the Nations of the Jews, whose collected Writings form the Record of That Revelation, and are called, 'The Bible.' It combines Narrative and Prophecy and Precept. It opens with the Account of The Creation of this our World, and gives the earliest history of our Species. It describes Man as Made by GOD from the dust of the Earth, but with an Immortal Spirit, the Image of his CREATOR; and that when in the Beginning The ALMIGHTY Created both the Heavens and the Earth, and at His Command the Earth brought forth grass, the herb yielding seed after its kind, and the fruit-tree yielding fruit after its kind; having Made the Light also, the Sun to rule by day, the Moon and Stars to govern the night; having Created every Living Thing, that moveth in the waters, and Fowl, that fly about the Earth in the open Firmament, and the

Beast of the Earth after his kind and Cattle after their kind, and every Thing, that creepeth upon the Earth after its kind. HE Made Man also. Male and Female, Created He them, and Blessed them, and Said unto them, 'Be fruitful and multiply and replenish the Earth, and subdue It; and have dominion over the Fish of the Sea, and over the Fowl of the Air, and over every living Thing, that moveth upon the Earth.' Six days, It is Said, was God Engaged in the Glorious Work of This Creation; and that He Rested on the Seventh Day, and Blessed the Seventh Day, and Sanctified It, and Com-manded It to be kept Holy."

The fourth part opens with the 26th Question--

"What are the Offices of The HOLY SPIRIT?"

Thus answered--

"To Instil into us the right Faith; to Inspire us with a Heavenward Hope; to Influence us to Christian Charity. The Fruits of The SPIRIT being emphatically described as love, joy, peace, long-suffering, gentleness, goodness, faith and meekness. HE is pre-eminently Called, 'The COMFORTER;' It is He, That both Teacheth and Heareth Prayer."

And it concludes with the 30th Question--

"What is The Scriptural Prediction of That State, Which Awaits us after this Life is ended?"

And the Answer is--

"To the Impenitent and Unbelieving, to the Hypocrite and the Reprobate, It is described as a State of shame and confusion of face, of remorse and Self-condemnation, of anguish and utter and endless despair. But to the Penitent and the Faithful in CHRIST JESUS, The KINGDOM of HEAVEN shall be Revealed. Where there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; but they shall enter upon an Inheritance Incorruptible, Unde-filed, and That Fadeth not away; and They shall be as the Angels of God; having Righteousness and Peace and Joy in The HOLY GHOST, and Fellowship with CHRIST Everlastingly.

In July, 1845, I wrote to Mr. Glover, the Royal Librarian at Windsor Castle, thus—

22 "Dear Sir, The kind and ready assistance you lent me on the occasion of my wish to present to *Her Majesty the Queen and His Royal Highness The Prince Consort* Copies of my Version of the Psalms, induces me to request of you to lay before Her Majesty the packet containing two copies of a '*Biblical Catechism*' from the same pen (Guided, I hope, by The Same HOLY SPIRIT,) intended, should Her Majesty so permit, for His Royal Highness The Prince of Wales and The Princess Royal; the time of presentation of course resting on the Maternal judgment. As public intimation was sometime ago given of the formation of a Library for the Royal Household at the Castle, should any of my printed writings, from the Specimen you may have seen, be in any degree likely to be acceptable, as they are all in the Lambeth Palace Library, I should have much pleasure in forwarding one or more copies of each, as may be suggested; and am,

"Dear Sir, respectfully your obliged,

"John Stow."

Mr. Glover's acknowledgment is dated the 14th July, 1845, in which he said—

23 He feared it would be some time before he should have an opportunity of submitting to the Queen those two copies of the Biblical Catechism, and therefore merely acknowledged their receipt; adding, "In reference to the latter portion of your letter relating to the Domestic Libraries I think the suggestion a very kind one; and I shall feel obliged, if the trouble be not too great, by receiving a List of the several Works, from which a selection may be made.

(Signed)

"T. H. Glover, Libr."

"To John Stow, Esq."

On the 15th Nov. 1845, Mr. Glover again wrote, saying—

24 "It is only within these few days that I have had an opportunity of submitting to the Queen the Volumes you some time since forwarded to me for Her Majesty's acceptance. On the occasion of my thus bringing them under Her Majesty's notice, the Queen was graciously pleased to signify her acquiescence in your wish, that they should be placed in

the Royal Library; and Her Majesty was at the same time also pleased to honor me with her commands, to convey to you the expression of her thanks for your attention in forwarding them for Her acceptance.

(Signed) *"T. H. Glover, Libr."*

"To John Stow, Esq."

The Letter which I addressed to Her Majesty was thus worded—

25 *"To Her Gracious Majesty Queen Victoria."*

"Your Majesty's condescending reception of a copy of a 'Version of the Psalms' encourages me to offer for your consideration a 'Biblical Catechism' from the same pen. Grounded and built up, as it has been, wholly upon Scripture, should your Majesty deem it worthy a place in the Juvenile Library of your Royal Children I should have heartfelt pleasure in the reflection at its having obtained so distinguished a destination.

"With the highest respect I am your Majesty's faithful Subject and Servant,

"John Stow."

"5th July, 1845."

In the Copy intended for the Prince of Wales I wrote—

26 "Presented with Permission of Her Majesty Queen Victoria (the Mother), and His Royal Highness The Prince Consort (the Father.) To His Royal Highness, Albert Edward, Prince of Wales; by the Compiler, John Stow, of Croom's Hill, Greenwich, with prayer for His Royal Highness's temporal and eternal Happiness, through faith in JESUS CHRIST."

"July 1845."

In the Copy for The Princess Royal a similar entry, as applicable to Herself, was made—

In my Letter to Mr. Glover, the Librarian, on the 16th July, I wrote—

27 "Dear Sir, The opportunity of favourably submitting my Books and Letter to Her Majesty the Queen must be judged of by yourself, and is left entirely to your discretion.

"The Works I alluded to I now send, that they may speak for themselves. They are from my own pen, with the

exception of the 'Types,' the proof of my late Wife's turn of mind." The Books then sent were 'Family Prayers from The Bible Psalms, and the Liturgy of our Church;' 'Metrical Version of Bible Psalms;' 'Biblical Catechism,' and a '*Treatise on The TRINITY in UNITY of THE GODHEAD*;' with the inscription in each— 'Respectfully presented for the use of the Royal Household at Windsor Castle, by the Compiler, John Stow, with Christian feeling.' In the Types, 'The Husband of the Writer, deceased.'

On presenting Copies of 'The Family Prayers' and of 'The Biblical Catechism' to *Her late Majesty The Dowager Queen Adelaide*, I wrote on the 22nd January, 1842, saying—

28 "These Works having been printed for private circulation only, and having been favourably received in Quarters both Ecclesiastical and Lay of considerable influence, I begged leave to offer them to the acceptance and notice of Her Majesty, with every feeling of respect and the most perfect esteem."

The Acceptance of which was thus announced—

29 "Sir, I am commanded to acknowledge the receipt of two Volumes of 'Family Prayers' and 'Biblical Catechism,' sent by you to The Queen Dowager; and at the same time to convey to you the expression of Her Majesty's thanks.
"I have the honor to be, Sir, your obedient humble Servant,
(Signed) "*William Ashley*."

"Marlborough House, Feb. 3, 1842.

"To John Stow, Esq."

In an after year I presented to Her Majesty a Copy of the 'Version of Psalms,' which was thus acknowledged—

30 "Mr. William Gillmem begs to present his compliments to Mr. Stow, and is honoured by the command of Queen Adelaide to express Her Majesty's best thanks for the 'Version of the Psalms,' which Her Majesty is most graciously pleased to accept."

"Gopsall, Atherton, 26th Dec. 1843."

The late King of Prussia, being in England, I thought I might bring the same Works under His Majesty's notice from the general

understanding, that an insight into our religious tenets and opinions was sought by Him. I therefore thus wrote—

31 *"To His Gracious Majesty The King of Prussia.*

"Sire, May I, a private Individual of the Nation you are now gratifying by your Presence, and the obvious proof of your regard, be allowed to offer to your Majesty's acceptance and notice two Works, printed for private circulation only, 'Family Prayers from our Bible Edition of The Psalms and from the Liturgy of our Church,' and a 'Biblical Catechism.' And should they, in part or in whole, be found to accord with your own views of The Christian Faith, any Translation into your own Language is freely open to your directions; and I should indeed rejoice at such a concurrence in the Religious Views of the two Nations. I have the honour to be, with the sincerest respect and esteem, Sire,

"Your Majesty's very humble Servant,

"John Stow."

As introductory to this Presentation I wrote therewith to His Excellency Baron de Schlenitz—

32 *"Counsellor of Legation from His Prussian Majesty.*

"Sir, Wishing to bring under the notice of His Majesty the King of Prussia, and in testimony of my sense of his kindness in visiting our Country, and of admiration of the Religious Character he bears, the accompanying Works, printed for private circulation, I venture to crave your delivery of them to the King. And to satisfy you of that tendency, and that they may not be thought unsuited for His Majesty's consideration, I forwarded a copy of each for your own acceptance, with the assurance, that they have been favourably received in Quarters of Influence and Discernment in this Country."

And His Excellency Chevalier Bünsen, the Prussian Ambassador, thus answered—

"4, Carlton Terrace, February 18th, 1842.

33 "Sir, I have His Majesty's commands to thank you for the obliging presentation of your Volumes of 'Family Prayers,' &c. which, having been graciously accepted, will form a very valuable part of His Majesty's private Collection at Berlin.

"In thus executing His Majesty's orders,
"I have the honor to be, your obedient humble Servant,
"John Stow, Esq." (Signed) "Bunsen."

From Baron Schlenitz I received a Letter in French, of which the following is a Translation—

34 "Sir, His Majesty the King of Prussia has condescended to accept the two Works, which your Letter of the past month accompanied, and of which you have made a present to His Majesty. Being charged to express to you the acknowledgment of The King, my august Master, for the attention which you have shewn to His Majesty, I cannot acquit myself of this duty without testifying to you my personal feeling for the two Copies of the same Work, which you have been so kind as to offer to myself. Receive, I pray you, Sir, the assurance of my consideration the most distinguished.
(Signed) "Schlenitz."

"4, Carlton House Terrace, 16th February, 1842.

"To John Stow, Esq."

To the Chevalier Bünsen I thus wrote—

35 "Sir, Your Excellency's very gratifying communication I acknowledge, and intreat of you to convey to your august Master the assurance, that my heart is exceedingly rejoiced at the welcomed reception which the 'Family Prayers' have met with in His Majesty's discerning mind and Christian Spirit; and that the generous condescension, with which He has conveyed to me His sentiments on the Work, calls for the expression of gratitude to His Majesty, and of the hope, that The SPIRIT of Wisdom from Above has Dictated a Production, which has been so sanctioned and adopted. To have been *instrumental* in such a compilation is a Proof of DIVINE Favour towards myself, of the highest attainable Privilege, being Extended.

"A production, which has so happily met The King's views, will not, I trust, be without some favouring impression on your Excellency's imagination; and I must therefore do myself the pleasure of presenting a copy of it to yourself, and also of that smaller Work, a 'Biblical Catechism,' which accompanied that presented to His Majesty.

"From Baron Schlenitz I have also received a very kind

communication; a treasured Herald of your own from the Same Royal Source. Have the goodness to express to the Baron my sense of its value to me, and also of the very pleasing acknowledgment peculiarly from himself.

"With every consideration towards His Majesty and the Members of His Government, and the Nation over which A Gracious PROVIDENCE has Placed Him, I subscribe myself,

"Your Excellency's obliged and obedient Servant,
"Croom's Hill, Greenwich, 21st Feb. 1842." "John Stow."

Having presented a Copy of the 'Family Prayers' to The Right Reverend Dr. Blomfield, the then Bishop of London, his Lordship thus acknowledged it—

"Fulham, 20th August, 1839."

36 "Sir, I beg you will accept my thanks for your obliging attention in sending me a Copy of your 'Family Prayers from the Psalms,' which seem calculated to be useful to many of those, who make a daily use of that Divine Book.

"I am, Sir, your obedient faithful Servant,
"John Stow, Esq." (Signed) "C. J. London."

Wishing that the three Works, before described, might be admitted into the Library of the Palace at Lambeth, I wrote with a presentation of Copies of them to His Grace The Most Reverend Dr. Howley, the then Arch-Bishop of Canterbury, from whom I received an answer as follows—

"Lambeth, December 25th, 1841."

37 "The Arch-Bishop of Canterbury presents his compliments to Mr. Stow, and begs to acknowledge his attention in presenting him with three Volumes, containing respectively, 'a Version of the Psalms,' 'a Collection of Prayers from the Psalms and the Liturgy,' and a 'Biblical Catechism,' which shall be placed in the Arch-Bishop's Library."

Subsequently I wrote to His Grace as follows—

38 "The kindness and the promptness with which your Grace advanced the three Works I ventured to present you with to a station in your valuable Library, prompt me to communicate a result of the presentation of two of them to The King of Prussia, when here, under the impression that His Majesty's character for piety, and his generally supposed wish to understand the working of our Church Establishment,

and the peculiar nature of its Services, might render the tribute not altogether unacceptable or unreasonable. Already have I received two intimations from His Majesty, encouraging me to feel, that my hope was not unfounded. The first through the Chancellor of Legation, Baron de Schlenitz, through whom the presentation was made; the second very recently through the Ambassador. And I trust I shall not be considered either intrusive on your Grace's time, or insensible to a right feeling of implied confidence reposed in me by The King, if I transcribe it for the information of your Grace, as the Head of our National Church; an office I pray you may long hold with the same Christian influence which has been ever manifested in your exercise of it. And with every respectful feeling I subscribe myself faithfully,

"Your Grace's obliged and obedient Servant,

"Croom's Hill, Greenwich, 23rd February, 1842."

"John Stow."

With a Copy of the Chevalier Bünsen's Letter.

In August, 1844, I presented His Grace with a copy of the third Edition of the 'Metrical Version of Psalms,' thus writing with it—

39 *"To His Grace The Arch-Bishop of Canterbury.*

"The kind manner in which your Grace placed a former Edition of the accompanying Version of 'The Psalms' in the Lambeth Library, encourages me to offer to your notice and acceptance a copy of a more recent Edition, in which the omissions in the former have been supplied, so as to adapt it for unbroken reading. Some few additions and variations will present themselves. And I shall rejoice if it meet with any expression of approval on a perusal comparatively with The Bible Text. With the most entire esteem,

"I remain, your Grace's obliged and obedient Servant,

"20th August, 1842."

"John Stow."

40 The acknowledgment of this was dated from Addington, September 4, 1844.

Having been happily brought into communication with the late Right Honorable Lord Bexley, as President of The Blackheath Friendly Society for Women, and a Trustee of The Greenwich Blue-Coat Girls' School, of Both which Charities I was Treasurer; as also in The Prayer Book and Homily Society, of which I was an

74 "Family Prayers" and other Works.—Correspondence.

Auditor and active Member of the Committee under his Lordship, I appropriated a copy of the 'Family Prayers' to his Lordship; which was thus kindly acknowledged—

"Great George Street, 16th August, 1839.

41 "Dear Sir, I desire to acknowledge, with many thanks, the kind present of your collection of 'Prayers.' I trust that your pious labour in this compilation will be blest to the edification of many Families besides your own. If I rightly guess at the dear Friends, to whom you allude, they are now pouring forth, before the Throne of GOD and THE LAMB, more perfect and exalted adorations than any which Earthly tongue can ever offer, even when directed by that written Word, of which you have so largely availed yourself.

"Believe me, dear Sir, very sincerely your's.

"John Stow, Esq."

(Signed) "Bexley."

On paying an introductory visit to Lady Mackworth with my present Wife, whose Father was a Fellow Collegian at Magdalen Oxford with the then Sir Digby Mackworth, and on the most friendly terms, through life, I took with me copies of some of my Books, including the 'Family Prayers,' as a presentation to her Ladyship and her Daughters, the Widow and Children of Sir Digby. And in the acknowledgment, addressed to my Wife, Lady M. wrote—

42 "My dear Mrs. Stow, This has been a day so full of engagements and perpetual interruptions that I have not been enabled to take up my pen to express my gratitude and that of my Companions to yourself and Mr. Stow, for the valuable parcel of Books, until too late an hour for this day's post. So unexpected and kind attention from Mr. S. has indeed been duly appreciated, and though it is to yourself that we are indebted for the introduction, our best thanks are equally due to him. I have no doubt but we shall find pleasure and I hope profit in the study of the separate Works, and I am particularly fond of Prayers taken from the Psalms; indeed there is scarcely a verse that may not be turned into one; or a situation in sickness, sorrow, health or prosperity, to which these sacred Songs may not be adapted. We shall always be happy to see you and Mr. Stow when you come to Town, and have time to call; and with our united kind regards believe me, my dear Mrs. Stow, very truly your's,

"25th November, 1839."

(Signed)

"J. Mackworth."

In the former Letter from the Honorable Henry Legge, No. 14, he alludes to our being Members of the same Volunteer Association. This was The Law Association, or more generally known as 'The Temple Corps,' which I joined on its formation, being then resident in London (having been a Corporal in the Greenwich Volunteers when previously resident at my Mother's in Greenwich). When the apprehension of Invasion by the First Napoleon was thought probable, in the year 1803, I wrote a placard and had it posted up on the Royal Exchange and other conspicuous parts of the Metropolis; and having sent a copy of this to Mr. Legge, after a long lapse of time he thus acknowledged it—

Dartmouth Grove, January 6th, 1842.

43 "My dear Sir, I am just returned from a visit of two nights to my friend Lord Bexley at Foot's Cray; but I cannot sit down to my usual occupations till I have thanked you very heartily for the copy, with which you have favoured me, of the Verses, good and spirited in themselves, and inspiring also to all loyal Subjects, which were written and printed at a time, when to rouse the spirit of Britons was peculiarly a patriotic task. Believe me to be, dear Sir,

"Your much obliged and faithful Servant,

"John Stow, Esq."

(Signed)

"H. Legge."

The Lines were as follows—

44 "FRIENDS, BRITONS, COUNTRYMEN, whose sober Sense
Unmask'd DEMOCRACY'S Malevolence,
Look'd with an Eye undazzled on her Wiles,
And trac'd the Malice couch'd beneath her Smiles!
SONS of TRUE FREEDOM, who, in that dread Hour
When MODERN SOPHISTRY let loose her Pow'r,
And sought, by specious Cunning, to embroil
In GALLIA'S Woes, BRITANNIA'S envied Soil,
Boldly stepp'd forth, and, with intrepid Zeal,
Lent all your Aid to guard your Country's Weal;
To raise Religion, bleeding, from the Ground,
And bind with filial Tenderness her Wound;
To form a Bulwark round your MONARCH'S Throne,
And with his Int'rest interweave your own!
Will you, whose Wisdom baffled Gallic Arts,
In Valour's Field refuse to play your Parts?
Shall gasconading FRANCE, with frantic Roar,
On BRITAIN'S ISLE her hungry Legions pour,

And find *that* Land, where sacred FREEDOM reigns,
 Where CHRISTIANITY her Court maintains,
 Yield unresistingly to her galling Yoke---
 All manly Courage flown, all Patriot Spirit broke?
 No, my brave Countrymen---that glorious Cause
 Of God, our King, our Country, and our Laws,
 Which our Forefathers by their Valour won,
 We to our Children's Children will hand down
 Pure from the tainting Breath of Popery,
 Free from the Grasp of French Fraternity;
 Or in th' Attempt on BRITAIN's hapless Plains,
 Shed all the Blood that flows in British Veins.

'Tis not in BRITONS tamely to look on,
 And see the Altars of their GOD o'erthrown;
 The Diadem from their lov'd SOVEREIGN torn,
 And by a base relentless Conqueror worn;
 FREEDOM's fair Form chastis'd by Gallic Hand,
 And driv'n an Exile from her native Land;
 The honest Earnings of their hardy Toil
 Become a proud insatiate Victor's Spoil;
 To see insulting GALLIA's Sons invade,
 With rude unhallow'd Touch, the Nuptial Bed;
 Those virtuous Maids, whom most their Hearts approve,
 Those dearest Objects of a Father's Love,
 Those tender Charges of a Brother's Trust,
 Led forth to gratify a Frenchman's Lust;
 To see and live---No! ere that Hour shall come,
 Each true-born BRITON shall have found his Tomb;
 Sway'd by th' Example of his Ancestry,
 Like them, he'll bravely fight---or greatly die.

Should FRANCE, by Artifice, our Tars elude,
 And on our Shores her motley Swarms obtrude,
 A gen'rous Courage shall our Bosoms fire,
 A Patriot Ardour shall our Hearts inspire;
 By Gallic Threats of Vengeance undismay'd,
 By Gallic treach'rous Proffers unbetray'd,
 This the hail'd Motto of all Ranks shall be---
 "MAY BRITONS' FATE BE---DEATH OR VICTORY."

"Publicola Minor."

To show what was the extent of apprehension of an Invasion, the following description of the Preparations of The Government at the time to meet it (as lately appeared in the Bath Herald of the 25th February, 1860; extracted with much more interesting matter from the Bristol Times) is copied; and in a Memoir of the late Lord Duncan's life it is asserted, that to his destruction of the Dutch Fleet under De Winter, which was to have co-operated with the French Fleet in transporting Napoleon's Army to our Coast, the Operation was, under Divine Appointment, Frustrated.

44* "When General Bonaparte was known to be making preparations for a descent on England, 'To Arms!' resounded in the remotest corner of the Empire in 1803 and 1804. The King proclaimed his resolution to raise the Royal Standard at the Warley encampment of 30,000 Men. A still larger body of Troops were to occupy Lichfield, as the most central position in the Island, and Military Commissioners went down to survey the Cathedrals, Parish Churches, and every large building, suited for soldiery. Bands of Navvies were stationed ready to cut the sea-dikes at Pevensey Level, and thus inundate many miles of adjacent country. The Executive, under the vigorous administration of William Pitt, shewed itself prepared for every emergency. Warrants, under the Royal Sign-manual, ordered Deputy Lieutenants of Maritime Counties, under a recent Statute, to cause all Horses, likely to fall into the Enemies' hands, to be either killed or hamstrung, the axletrees of wagons, wains and carts, to be sawn asunder; and all cattle and corn, not removable, to be destroyed: assurance being given the Owners, that they would receive ample compensation. Two Directors of horses and draught cattle, with the same number of Conductors of live stock, were to be selected for each division of a Parish; and a company of Pioneers from each, with mattocks and spades for constructing earthworks. Inspectors of districts to report the by-roads by which they purposed to remove stock, and the places to which it could be driven. Custom-house Officers received notices to convey inland, or else let run to waste on the first alarm, all wines, brandies and other spirits in bond or otherwise."

Even remote Villages had their walls placarded with fierce denunciations against the coming foe, with much additional matter.

Having been a Pupil at Reading School in Berkshire (where my Mother resided for some years after my Father's death) under the Rev. Dr. Richard Valpy from the year 1784 to 1792 without credit to myself during the last two of those years, I ever regretted the sacrifice of time so important, when the mind ought to have reaped the fruits of early attention to Scholastic rules. To Mrs. Valpy I owed much for her peculiar tenderness towards me, in her care, when my state of health was thought delicate, and attention to be given to diet.

From the reception my earliest Publications had met with, I was led to make an offer of Copies of them to the School Library in 1844, and thus wrote to the then Master of it—

45 "*To The Rev. Mr. Appleton.*

"Sir, Allow me to offer, as an addition to the Library of the School, of which you are the present Master, some productions in mature life of an old Disciple of the Establishment.

"And as Dr. Valpy's rule used to be, on a request being made for a holiday for the Boys, to require the presentation of a book to the Library, or a guinea to purchase one, I shall be glad, if a like rule be prevailing, and on perusal of the accompanying Works by yourself and the Boys of your Senior Class, they should meet approval, that a day of indulgence for a walk to Caversham Warren (my favourite haunt in my early days) should be allowed the Gentlemen under your Tuition.

"I am, Sir, respectfully your's,

"21st October, 1844."

"*John Stow.*"

In each of the Books—'The Biblical Catechism'—'Family Prayers from The Psalms and Liturgy of our Church', and the 'Third Edition of The Version of Psalms', was written for the Library of Reading School—

"From the Compiler, John Stow, of Croom's Hill, Greenwich, a former Scholar under Richard Valpy, D.D. of venerated Memory, October 1844."

In answer Mr. Appleton wrote—

46 "The Books have been placed in the Library, with our best thanks for your kind thought for the place of your Education. On one fine day I remitted a considerable portion of it in honour of your request.

Sir, Very faithfully yours,

(Signed)

"*Robert Appleton.*"

An early offering of 'The Family Prayers' was made to The Vicar of the Parish, who thus acknowledged it—

47 "My dear Sir, In the distraction of pounds, shillings and pence this morning, I omitted to offer you my cordial thanks for the Collection of Prayers, which you did me the favor to send me. The plan is very ingenious; and, as far as I have looked into the Prayers, they appear to me most useful aids to devotion. Accept my best thanks for your valuable present of a Work, which I trust will be blessed to others, as I doubt not it has been to yourself in the progress of composition.

"I am, my dear Sir, most truly your's,
(Signed) "W. A. Somes."

"Vicarage, Thursday. [Received 16th August, 1839.]

"John Stow, Esq."

On presenting a copy to a Neighbour, The Rev. John Sheppard, an Evangelical Labourer in Lewisham and Blackheath, he wrote—

48 "In your note you lay a restriction upon me, which, from the Compiler (as he modestly styles himself) of the Book of Prayers, cannot but have the utmost weight with me. Without then one word of encomium, which, to render it influential, should come from one in authority; I will only add, I shall rejoice that thus the great object of Family Devotion may be, as I trust it will be, both extensively and effectually promoted.

"My dear Mrs. Sheppard begs to unite with me in every kindest and best recognition; and believe me,

"Dear Sir, your's most truly obliged,
(Signed) "John Sheppard."

"Blackheath, August 19, 1839.

"John Stow, Esq."

Having been introduced to The Rev. Thomas Drew, of Belfast, now D.D., at the Anniversary Meeting of The Prayer Book and Homily Society, I presented a copy to him, and in acknowledgment he wrote—

"Belfast, January 5th, 1840.

49 "My dear Sir, when I was a Stranger in a strange land, you shewed me great kindness. It is great kindness to give a Man a practical proof, that he was a welcome beggar,

and that his native land was an object of sympathy. [Prayer-books were voted by the Committee.]

"Your pious Work has been often in my hands; I have used much its devout aspirations. I send you a treat, a report in the Belfast Chronicle, one to delight your heart, a statement of what God has done and is doing for this favoured portion of Ireland. To this happy result, Schools and circulation of Bibles, Prayer-books, Tracts &c. have brought us. Churchmen are now aroused, and the flame, God helping us, will never die.

"John Stow, Esq."

(Signed)

"Thomas Drew."

To an old School-fellow (and Neighbour when Both Families lived in contiguous houses at Reading,) The Rev. Thomas George Tyndale, then Rector of Holton near Wheatley, Oxon, I sent a Copy; and with the frankness of true friendship he thus wrote—

"January 21, 1840.

50 "My dear Stow, I have looked through your most useful book and cannot find a word to object to, except that I fear some will blame you for the alteration in The Lord's Prayer; which, if it were a human composition, I should call an improvement. I see your Printer has not only honoured your substantives but many of your adjectives and adverbs, with large letters. It must have increased the Book at least ten pages in space; but I suppose it is done to give emphases to the words. Though I cannot make it my Family Prayer-book, I shall find it very useful for my private Devotion, and shall recommend it for that purpose. I have kept the treasure so much to myself since I received it, that Mrs. T., for whom it was intended as well as for myself, has not yet seen enough of it to add at present more than her thanks. With our united kind regards to Mrs. Stow for your sake,

"I assure you, I shall ever be your attached Friend,

(Signed)

"T. G. Tyndale."

In the same Letter he wrote—

"I see your Book is not to be bought. Why not send a few to some Religious Booksellers? They will surely be sold."

Having presented the 'Family Prayers' to the Rev. J. C. T. Tuffnell, then Curate of Hurstperpoint, Sussex, as the Friend of Mrs. Potter, (a Cousin of my first Wife,) he in his Letter to Mrs. Potter, dated the 19th February, 1840, wrote—

51 "Accept my best thanks for the very valuable mark of your affection conferred upon me in submitting my name to Mr. Stow for a copy of his delightful Manual of Prayers. It is indeed a joyful thing to see the Work of Prayer and Praise so charmingly yoked together. To attune the voice of Prayer to the notes of David's harp must have been indeed a Heavenly occupation to the Composer.

"And you will do for me, by Proxy, what I shall hope at the very earliest opportunity to do in Person, namely, tender my most sincerely grateful thanks for a favour, which I do indeed most highly appreciate."

On presenting a copy of this Work to the Rev. J. W. Brooks, then Vicar of St. Andrew's, Retford, but afterwards Incumbent of St. Mary's, Nottingham; and now a Canon of Ripon, (who married a Niece of Mr. James Taylor, a Partner with me in the Firm of Roebuck, Stow and Taylor) he wrote 20th April, 1840,--

52 Thanking me for such my kind remembrance of him, and adding, "In regard to my opinion of the Work, you value that opinion at much more than it is worth; but if you have not already made the Work public, in the manner you propose, I cannot see why you should for a moment hesitate. It is not a question of risk; because I perceive you have an Edition already printed, and I am quite sure that to many, who value the Psalms and make them a manual of devotion, it will be most acceptable. I have not yet had opportunity of going through it; for it is a book for prayer and meditation, and not for cursory reading; but I nevertheless proved it in several places, and like its close paraphrase of the Text. The only fault the Public (I think) will find is, that the Author has not published the Reflections themselves, as well as the Prayers grounded on them.

"Believe me to be, my dear Sir, yours in the bond of Christ,
(Signed) "J. W. Brooks."

On presenting a copy to the Rev. F. Cunningham, Vicar of Lowestoft, he wrote on the 29th May, 1840;—

53 "My dear Sir, I beg most heartily to thank you for your kind present. I have not written, because I have not had time to examine it carefully; and now I am obliged to write without having executed this duty. But I thank you; and

I cannot, as a friend of the Bible and the Prayer Book, but greatly prize your aid in bringing both into Services for daily ministrations. May it please God to bless you in your various labours!

"Believe me, your's most faithfully,
 ("To John Stow, Esq." (Signed) "T. Cunningham.")

To the Rev. Edward Tottenham, of Bath, I presented a copy of the same Work, and in his Letter of the 20th May, 1840, dated from Bailbrook Lodge, Bath, he wrote—

54 "Dear Sir, On Saturday last, just before leaving Town, I received the book of Family and Private Prayers, which you were kind enough to send me. Allow me to present my best acknowledgments to you for this instance of your kindness, which is the more gratifying as coming from One, with whom I have not the pleasure of being personally acquainted.

"Believe me, Dear Sir, your's very sincerely and obliged,
 ("To John Stow, Esq." (Signed) "Edward Tottenham.")

At a later date (27th May, 1840) the Rev. T. Drew, of Belfast, thus wrote—

55 "Dear Sir, Returned to my own land and in the retreat of my little study I have had time to look into and admire your most Scriptural Book of Prayer. I have to thank you sincerely for your kindness in presenting it to me. I have put it in a little book-stand beside me, and hope to recur to it occasionally as a friendly helper in my Petitions to the Throne of Grace. As I am sure you take an interest in many good works I send you 'a circular,' from which you will perceive how I am employed and struggling at this present time. With sincere thanks for your kindness,

"Believe me, your much obliged,
 ("John Stow, Esq." (Signed) "Thomas Drew.")

Having presented a copy of the Work to the Rev. W. W. Champneys, Rector of Whitechapel. He wrote on the 1st June, 1840, thus—

56 "Dear Sir, I have to acknowledge, with thankfulness, your kind present forwarded to me by Mr. French on Friday. I trust it will be blessed to the advancement of the glory of God and to the good of many Souls.

"Believe me, Dear Sir, your's faithfully and obliged,
 ("To John Stow, Esq." (Signed) "W. W. Champneys.")

On sending to the Vicar of Greenwich a copy of the Biblical Catechism, he wrote—

57 "My dear Sir, I am extremely obliged by the perusal of your little Work. I write to say thus much, and to return my best thanks before perusing the Tract as carefully as I hope to do. I should not like to speak positively about a Book containing so much doctrinal matter without giving to it more attention; but when I have gone through it, you shall have my frank opinion as to its fitness for School purposes. Should it prove to be, what I anticipate, you might get it put on the Christian Knowledge Society's list, which would insure a wide circulation. I hope this bitter weather does not affect your health. It was a weather like this, I expect, that Cowper wrote his lines, describing 'An honest Man, close buttoned to the chin; broad cloth without and a warm heart within.' Had he been on Croom's Hill in our time, I should have guessed he was drawing a portrait, of which I have the original.

"Your's, Dear Sir, very sincerely,

"John Stow, Esq."

(Signed) *"W. A. Somes."*

On presenting the 'Family Prayers,' the 'Version of Psalms' and the 'Biblical Catechism' to the Rev. Thomas Ainger, then (April 1841) Assistant Minister of St. Mary's Church, Greenwich, (but since Incumbent of Hampstead) he wrote—

58 "My dear Friend, I thank you most sincerely for the Volumes you have sent me. Of their intrinsic value I have as yet had no opportunity of forming an opinion; but I estimate most highly the kind feeling which has prompted you to present them to me, and still more highly the devout spirit, in which they have been composed. You probably know that I have been anticipating fresh work for you, as Treasurer of a Church to be erected at the East-end of the Parish.

"Believe me, your's sincerely,

"John Stow, Esq."

(Signed) *"Thomas Ainger."*

The Church was eventually determined to be built on the South West side of the Parish, and was named 'Trinity Church,' of which I was Treasurer. Subsequently a Church was also built on the East side of the Parish, and that is named 'CHRIST Church,' but of that, a former Curate, the Rev. J. S. Masters, was Treasurer.

On presenting, in May 1841, to the Rev. Samuel Dyer, a Missionary to China, on his attending the Bible Society's Meeting on Blackheath, some of the three Books, if not all, he wrote—

59 "My dear Sir, I fear you should think me unmindful of your kindness. Since I was at Blackheath, my Family has been in deep affliction; and it was not till yesterday that I had an opportunity of going to see my Father, when I found a parcel to my address, containing your very acceptable donation to my Library. To me it is very pleasant to be thus remembered by kind friends, and I beg to return you my very best thanks for your kindness.

"I am, my dear Sir, your's gratefully,

"To John Stow, Esq."

(Signed) "Samuel Dyer."

On the Rev. John Evans, One of the Secretaries of the Christian Knowledge Society, preaching for the Blue-Coat Girls' School, I presented him with a copy, either of the 'Family Prayers' or the 'Version of Psalms,' and on the 22nd July, 1841, he wrote—

60 "Dear Sir, I beg to acknowledge the receipt of your kind favour of the 19th instant. Accept my best thanks for the present, which accompanied it. I have not yet found time to peruse the Work, with which, from a cursory glance, I doubt not but that I shall be much pleased. With great respect and with many thanks for your polite attention,

"I am, dear Sir, your's very faithfully,

"John Stow, Esq."

(Signed) "John Evans."

The following is another acknowledgment from my then Neighbour, the Rev. J. Sheppard, since called to his great Account.

Blackheath, January 6, 1842.

61 "Dear Sir, I have waited till I had the satisfaction of turning again and again to your Biblical Catechism before acknowledging the favour of your putting it into my hand. Much indeed do I value it, as also your Family Devotion, so kindly sent me some time ago, soon after its publication. Though at the time I wrote a few words, before I became at all acquainted with that Work of yours beyond the important title, I again would thank you.

"I am, dear Sir, your's sincerely obliged,

"John Stow, Esq."

(Signed) "John Sheppard."

Again from Belfast on the 22nd Dec. 1842—

62 "My dear Sir, It is only by the remembered hand-writing I can trace the Donor and Sender of the acceptable Biblical Catechism; for this mark of renewed kindness let me be accounted thankful.

"I sent two Sermons of mine lately; I hope they reached you safely.

"Your's obliged,

"John Stow, Esq."

(Signed) "Thomas Drew."

On forwarding some copies of the 'Biblical Catechism' for the Missionary Dyer, through his Father, the latter thus wrote—

"Upper Clapton, 2nd January, 1843.

63 "Dear Sir, Your note of the 12th of last month with the little Books for my Missionary Son, I thank you for them in his name. They will be forwarded to him by a ship now loading for Singapore. He has never been a Missionary to Madagascar, but to the Chinese for 12 years past at Penang, Malacca and Singapore, in the Straits of Malacca, and is now directed to proceed to Hong Kong.

"I am, dear Sir, truly yours,

"John Stow, Esq."

(Signed) "John Dyer."

[In a Letter from Mrs. Blake, the Wife of Mr. Thomas J. Blake, a Proctor, an old Friend of mine, once living together in the same Establishment as Bachelors, she wrote—

64 "Pray accept our sincere thanks for your friendly present.

Mr. Blake has not had leisure at present to make much acquaintance with it. But for many years it has been my custom, before I am up, to read one of the Psalms in regular succession, so that I find your Prayers very useful and satisfactory; and we feel gratified by your kindly sending us a copy.

"Believe me, very truly yours,

(Signed) "Maria Emily Blake."

"Cumberland Terrace, Oct. 10, 1839.

"John Stow, Esq."

From my Cousin, Sophy Catherine Marriott, the youngest Daughter of my Godmother, Mrs. Marriott, Daughter of my Grandfather's Brother and Partner. Miss Marriott, now only within a few weeks called to her Rest in the faith of CHRIST, wrote on the 23rd January, 1840—

65 "My dear Sir, Thank you for your kind present of your collection of 'Family Prayers.' I was just coming towards the conclusion of the Book of Psalms, which I was reading at evening family worship, and read your Prayers after them several times. Since that I am reading the New Testament, and, when through it, shall return to the Psalms again. The Prayers express the fervent desires of a mind imbued with what the Psalms express."

On sending a copy of the 'Family Prayers' to Mr. Hodgkinson, an eminent Solicitor at Newark, in Nottinghamshire, in his Letter, dated 24th January, 1840, he wrote—

66 "My dear Sir, Accept my warmest thanks for your very kind and valuable present, which I can assure you will always be looked upon both by myself and family with much esteem; not only as regards the value of the contents, but also as regards the kind consideration of the Giver.

"I have now been a family-man for more than five and twenty years, and have, during the whole of that period, both morning and evening, assembled my Family and Domestics to Prayers. I have during that period used different forms, and at the present time I am using Thornton's, which I much approve of, with the exception of a few expressions. I mention this to shew that your present will be more than usually acceptable.

"Believe me, my dear Sir, with much esteem,

"Your faithful Servant,

(Signed) "George Hodgkinson."

"Newark, 24th Jan. 1840.

"John Stow, Esq."

On presenting a copy of the 'Family Prayers' to a principal Tradesman, of peculiar integrity and personal influence in the Parish, he thus wrote—

67 "Respected Sir, I scarcely know how sufficiently to express my gratitude for the honour you have conferred on me, in thinking me worthy of being presented with so handsome and truly Christian a Work, as that with which I have been favoured from you this morning. I intreat you, kind Sir, to accept my warmest and most grateful acknowledgments, with the additional assurance, that I shall always esteem it as a pledge of your Christian regard and good-will towards

a very humble Fellow-Member of CHRIST'S Church Militant here on Earth. That you may live many years in the enjoyment of that happiness, which, under GOD'S blessing, must ever result from reflection on the production of a Work, so calculated to lead Man to worship and adore his Creator, is the sincere and fervent prayer of, Respected Sir,

"Your truly grateful and obliged humble Servant,
(Signed) *"Charles Kadwell."*

"Stockwell Street, May 2nd, 1840.

"John Stow, Esq."

To Mr. and Mrs. Grenside, after an introduction to them, I gave a copy of 'Family Prayers,' and Mrs. Grenside wrote—

68 "Accept, my dear Sir, the sincere thanks of Mr. Grenside and myself for your valuable Present. Valuable, both on the ground of its own merit, and as proceeding from the pen of One, whom we are now so happy as to number among our Friends. I trust it will be of use both to Mr. Grenside and myself in the most important of all subjects.

"Believe me to remain, your's very sincerely,
(Signed) *"Harriet P. Grenside."*

"Dartmouth Hill, May 11, 1840.

"John Stow, Esq."

From the Rev. Henry Bassett, of Glentworth, Lincolnshire, a sterling Friend, and somewhat connected by intermarriage between an Elizabeth Stow, a first Cousin of my Father's, and a Mr. Charles Bassett, on sending a copy to him, May 1840—

69 "My dear Friend, Your Letter, accompanied with the acceptable present of your Book, for my Wife and Self jointly, reached our hands safely, and both Mrs. B. and myself beg to offer our best thanks to its Author; with an assurance that we highly value it, as well on account of its own intrinsic worth, as for the sake of the Donor. We are both much pleased with the Work, and think it calculated to be very useful in promoting and assisting a devotional Spirit. In point of Doctrine, as to which you request me to give my candid opinion, I most freely confess that, as far as I have proceeded in its perusal, I do not think any fault can be found. It will be with me a frequent Companion, and cannot fail to remind me of its much esteemed Author. You mention having presented a copy of it to our Friend

to whom I sincerely hope it may be profitable, though I well remember that there was something erroneous in his religious creed and opinions many years ago. I would have hoped that the lapse of time and long series of bodily afflictions might have been the means of working a change in them, and leading him to discover and rest upon the only solid Foundation of a Sinner's hope and comfort, under all the various trials and evils of this mortal life; but I am exceedingly shocked to find from your report, that he still entertains the same sentiments with regard to the sufficiency of human reason and human works in the momentous concern of the Soul's eternal Salvation, and that the Word and SON of GOD are put away as of no value. One can scarcely conceive any thing more truly shocking and pitiable; and I believe all that can be done by Friends in such cases, however ardently they may desire to assist and reclaim an erring Brother, is by their prayers.

"Believe me, ever my dear Friend,

"Very sincerely and faithfully your's,

"*John Stow, Esq.*"

(Signed) "*H. Bassett.*"

To Mr. Seaward, the Visiting Secretary of the Prayer Book and Homily Society, I presented a copy of the Work, and through him to three warm Members of the Society, Dr. Marsh and Dr. Eastborne among them; in May 1840, he wrote—

70 "For the copy of the Book you kindly presented to me,

I pray you to accept my sincere thanks. I shall hope to find much pleasure in perusing it. I have distributed to three Persons, copies as addressed. Hope to-morrow to dispose of the others.

My Cousin, Mrs. Mary Keen, wrote in May, 1840, saying—

71 "You kindly offered to give one of your very excellent

Books to any of my Friends. I lent mine to Fanny Waring, who considers them very superior, and will be very glad to possess them if you can spare a copy; if not, I will leave her mine as a legacy.

"Believe me to remain, as ever, your sincere and obliged,

"*Lyme, 14th May, 1840.*

(Signed) "*M. Keen.*"

"*John Stow, Esq.*"

From Miss Kellermann, the Sister of my Partner and Cousin, Mr. Roebuck's Wife, in June, 1840—

72 "Allow me, dear Sir, to thank you for your very great kindness in remembering me in so delightful a manner. I anticipate great pleasure and instruction from the full perusal of your presentation of 'Family Prayers;' knowing them to be the contemplations and reflections of a highly valued and respected Friend, the acknowledgment of which (as of all your numerous acts of kindness and friendship so lately evinced towards me,) should not have been so long delayed, could I have persuaded my idle hand to have performed its office; whose strength is of so capricious a nature (from the effect of atmosphere) that some days I am capable of writing a few lines, at others my very signature appears almost too much for the frail joint. Though not personally acquainted with your Lady, I hope you will allow me to present my kind compliments to her. With every wish for your mutual happiness, "Believe me, my dear Sir, your truly obliged,
"John Stow, Esq." (Signed) "Sophia Kellermann."

From Miss Richards, then with her Father, Mr. John Richards of Datchet, an old Friend of my Family; Miss R. since married to Mr. Trant. March 18, 1842—

73 "My dear Mr. Stow, From you I have much to acknowledge; first, your own and Mrs. Stow's ready contribution to Windsor Church; next, your kind letter; and last, not least, your excellent little Work (the Biblical Catechism) shewing, among other things to be highly approved of, such patient and laudable research. We were all interested in hearing of the approbation of so exalted a Personage as the King of Prussia of this and another of your Works (the Family Prayers) well known to me, also, through your kindness; and for which I now return those thanks to yourself, which I have before transmitted through Ann Whiting. Both Works now lie on my own table in my own room.

"Believe me, my dear Mr. Stow, your sincere and obliged,
"John Stow, Esq." (Signed) "Eleanor Richards."

From that Ann Whiting, my Cousin, a Niece of my Mother's, mentioned by Miss Richards, and to whom I sent about 4 copies of the Biblical Catechism, to distribute amongst her numerous Nephews and Nieces—

"Clapham, April 5, 1842.

74 "My dear Cousin, I think you will be much gratified to hear that the gift of your little Volume (Biblical Catechism) has in all instances been duly appreciated by the young Members of our Family, to whom I sent them. I cannot resist sending a note received from our Niece, Fred's eldest Daughter (he my Godson,) by which you will see the gift was well-timed. "Your affectionate Relation,

"John Stow, Esq."

"A. W."

The Note alluded to—

"My dear Aunt, Eliza and myself feel much obliged to you for your kind remembrances. The little Book will be duly appreciated as we are going to be confirmed, and we find it materially assist us in the preparation for that solemn service.

"Your affectionate Niece,

(Signed) "Jane Susan Whiting."

"West Beiney, March 15, 1842."

At the date of the following Letter, my office then being in Carey Street, Lincoln's Inn Fields, and I keeping Cash at Messrs. Hoare's Bank in Fleet Street, I presented them with a copy of the "Family Prayers," and on the 19th May they wrote—

75 "Messrs. Hoare present their compliments to Mr. Stow with their best thanks for the Volume he has been so good to send them."

From Miss Amelia Hyde Wollaston, of Croom's Hill—

76 "Dear Sir, Allow me to thank you for your kind and valuable present. Of course I have not yet had time to study it much, but quite sufficient to prove how deeply you have yourself studied and contemplated the beauties of the Psalms and Liturgy; and I have no doubt it has afforded you much comfort, and must be a source of consolation under the many trials which The Almighty sees fit to bring upon us. I beg you to present to Mrs. Stow the kind regards of,

"Your sincerely obliged,

(Signed) "A. H. Wollaston."

"July 12th, 1841.

"John Stow, Esq."

From Miss Lindsay, of Charlton, who was Secretary to the Blackheath Female Friendly Society during part of my Treasurership, I received the following Letter. Having left her a copy of the Biblical Catechism she wrote—

77 "Your little present will instruct me at the present moment to impart a part of the valuable information contained in it to my eldest Niece; and when she is rather older will be a great acquisition to her Scripture researches, of which she is very fond.

"Yours truly,

"John Stow, Esq."

(Signed) "Anne Lindsay."

78 Having been in correspondence with Mr. John Holland of the Music Hall of Sheffield, who brought forward specimens of a great variety of Versions of the Psalms, I sent him in December 1842 a copy of the Third Edition of my Version for himself, and promised another copy, which I forwarded in 1844, and asked him to pass to his Neighbour, Mr. James Montgomery, the Poet and Hymn Writer; and though Mr. Holland acknowledged his copy, I never had an acknowledgment from Mr. Montgomery, if the copy reached him, and I regretted much not knowing Mr. M.'s sentiments upon my work. Mr. Holland said —

"That pious Individuals, who engage in versifying The Psalms, are very liable to make their amount of devotional interest in the work, the criterion of their poetical success."

As the Second Bishop of Jerusalem was a German and of the Appointment of The King of Prussia, I forwarded to him a Copy of The Version of Psalms, of The Family Prayers from the Psalms and Liturgy, and of the Biblical Catechism, thus addressing him, in 1846—

79 *"To the Right Reverend The Bishop of Jerusalem.*

"My Lord, The approval given by His Majesty the present King of Prussia, to two of the accompanying Works, which I respectfully offer to your Lordship's notice and acceptance, will be shewn by a copy of the Letter written by his Excellency the Chevalier Bünsen. Should they at all interest your Lordship, and, through your influence, a Hebrew dress be given to any part of them, I should feel gratified, in no ordinary degree, in having placed them in the way of such distinguished countenance.

"May the Blessing of The ALMIGHTY Rest upon your

Labours, and the Great Work of Israel's and Judah's Recall to the Right Faith and the Acknowledgment of The True MESSIAH, as also to the Belief of The TRINITY in The UNITY of The GODHEAD, Prosper in your hands. With every holy wish I beg leave to subscribe myself,

"Your Lordship's respectful and obedient Servant,
"John Stow."

"Croom's Hill, Greenwich, (England.)

"4th July, 1846."

No acknowledgment from Bishop Gobat has as yet (April 1860) reached me.

Passing on to my larger Works, I take first "The Thoughts on The Gospel"—

SPECIMENS OF THE WORK.

The Title of the Book is—

"*Thoughts on The Gospel of JESUS CHRIST The SON of GOD, The SAVIOUR of Man;*

"By a Lay Member of the Church of England.

"Search The Scriptures! For in Them ye think ye have Eternal Life; and They are They, Which Testify of ME." John v. 39.

"That we, through patience, and comfort of The Scriptures, may have hope." Romans xv. 4.

The Preface thus—

"I would know What are the Principles of The Doctrine of CHRIST; and What is That Perfection, unto Which we are Exhorted to go on." Hebrews vi. 1.

"May The HOLY SPIRIT Sanctify the wish, and Further the endeavour, that on reading The Gospel of The Incarnate SON of GOD, and meditating Thereon, the thoughts of my heart may be founded on True Wisdom, and lead to the promotion of my Soul's hope of Heavenly Peace, and Holiness and Joy, through a lively faith in The Same JESUS CHRIST, our MEDIATOR and ADVOCATE, our Righteousness and our Reconciliation.

The marginal mark, thus  was offered as a suggestion for a limit to daily devotional reading in Families.

From The Gospel according to St. Matthew, Chap. i.

Verse 1. "The Book of the Generation of JESUS CHRIST, The SON of David; The SON of Abraham.

"The Gospel according to St. Matthew, Which, by the arrangement of the Evangelical History, adopted by our Church, first presents itself, thus opens. Whereby It points at once to the great Forerunners in faith and holiness from whom The Man CHRIST JESUS, Very GOD and Very Man, The Promised MESSIAH, Descended; Declaring that He (Who was with The FATHER and The HOLY SPIRIT before all Worlds, and by Whom all Worlds were Made,) was of the Flesh of David, and of the Seed of Abraham. Of David, who was 'the Man after God's Own Heart.' 1st Samuel xiii. 14; and to whom it was Prophetically Said, in reference to That Same JESUS, 'Thine House and Thy KINGDOM shall be Established for ever before Thee.' 2nd Samuel vii. 16. And of Abraham, who was characterised as 'The Father of the Faithful.' Romans iv. 11. And 'in whom,' It was repeatedly Pronounced from JEHOVAH, that 'all the Families of the Earth should be Blessed.' Genesis xii. 3. xxviii. 14.

"In relation to These Exceeding Great and Precious Promises Thus Made to Mankind in general, in the Persons of Abraham and David, and the Spiritual Blessedness Awaiting Their Fulfilment, by way of illustrating Their more Particular Application, The HOLY GHOST, Whose is the Spirit of Prophecy, had long previously to the Advent of CHRIST upon Earth, thus, by the pen of Jeremiah, Proclaimed, 'Behold the Days Come, Saith The LORD, that I will Raise unto David A Righteous BRANCH; and A KING shall Reign and Prosper; and shall Execute Judgment and Justice in the Earth! In His Days Judah shall be Saved, and Israel shall dwell safely; and This is His Name Whereby He shall be Called, 'The LORD, our Righteousness.' Jeremiah xxiii. 5, 6.

"To Spiritual Blessings These Prophecies obviously Point, and The Gospel is Intended to Direct the mind to JESUS, as The Great FOUNTAIN, from Whence They Flow, as The SOURCE, from Which we may hope for Redemption;

and to obtain Reconciliation with The FATHER of Spirits, and Sanctification unto Divine and Immortal Honours; as The SUN of Righteousness, Who Brought Life and Immortality to Light; and Who has Thrown Open to us, in prospect here and the Means of possessing hereafter, Heaven and Its Everlasting Joys.

"The Jews, prior to the Advent of The MESSIAH, were universally in expectation of Him; and Prophecy had led them to calculate on His Being, according to Human Nature, the Descendant both of Abraham and David. The Evangelist therefore, in confirmation of the Truth of such an Expectancy, boldly asserts, (what if it had been an untruth, might easily and would instantly have been exposed as such by the Adversaries of the Christian Faith,) that JESUS, Whom, as CHRIST, St. Matthew and the other Apostles worshipped, was The Son of David, the Son of Abraham.

"Having prefaced with the above general assertion, the Apostle then proceeds to the more minute elucidation of his position, by tracing the entire Genealogy of The Great SUBJECT of his History, beginning with Abraham as the Parent Stock. And pre-eminently as this Individual is thus twice put forth in Connection with an Event Important beyond all others, excepting Creation, That have affected or can happen to Man; it seems but reasonable to enquire, how this Distinguished Individual spoke and acted, so as to draw down upon him Such Proofs of DIVINE Favour and Preference, that we may, according to our abilities and opportunities, go and do likewise; and cherishing in its fervency his faith, be Made Partakers with him, of an Inheritance in The KINGDOM of HEAVEN.

"*The Scriptural Narrative of the Life of Abraham* is extracted, and such observations offered, with the wish to induce to an admiration of his character and of thankfulness for the Universal Blessing rendered to the Human Race generally, by a Faith so manifested in the Power and Benevolence of The MOST HIGH."

It is extended to the 29th page of the 8vo. Volume.

Then follows the Scriptural History of David with Reflections upon it, thus introduced—

"Having taken a view of the character and influence of Abraham, we proceed to look into the not less importantly profitable one of David, thus so Eminently Distinguished as the Stem, equally with Abraham as the Root, from Which The BRANCH Arose, That Bears the Soul's most Nutricious and Delicious FRUIT, is Gathered by Believers in the Incarnation of The SON of GOD for Man's Salvation. For David, who was 'The Man after GOD's Own Heart,' as well in the sincerity of his repentance for sin, as in his piety and general devotedness to the Will and Cause of GOD, may be unto us a valuable Example, and emulate us to be, as professing to be, Servants, and hoping to be Children of The MOST HIGH, 'perfect, thoroughly furnished unto all good works, through the supplicated Aid of The HOLY SPIRIT.' 2 Timothy iii. 16, 17. The History of David is then drawn from the Same Sacred Source of Intelligence, with suggestions thereon as they arose from the successive incidents and changes therein, unto the 204th page of the Book. *When The Life of The SON of GOD, Manifested in the Flesh, in Fulfilment of All Prophetic Foretelling of His Advent and Office of PREACHER of Righteousness and Holiness, Exemplifying His Powers by His Miracles of Mercy and of Love, and Surrendering That Life to Effectuate the Adequate Atonement for a World's iniquities and Human sin of commission and omission, where repentance and faith are vitally and heartily shewn, is fully transcribed and commented on.*"

The Work reached the 770th page of the 8vo. Volume, to which an Index to the Scriptural Histories of Abraham and of David was added. As also a Reference to the Parts of The Old and the New Testaments where cited, likewise a few References to the Apocrypha; with Original and Supplemental Corrections and Alterations.

The first direction of my mind towards the construction of such a Work was by taking each Chapter of St. Matthew separately and successively, and, entering the number of the Verses with the Copy of The New Testament before me, in a small margin, I wrote out, in the quarto sheet opposite, the impression made on me by it, with the train of thought following thereupon. This, at a period of life when I was in practice as a Lawyer, and had to confine my object to the time I could devote to it of an evening, silently and solitarily, and scarcely less than 13 quires of such paper, still by me, would disclose the nature of those earliest efforts towards my object. When I had

so gone through the whole of St. Matthew (soon after the year 1812,) I purchased the *Pocket Volume of the Bible by Baxter, for the sake of its copious marginal references*; and then, after digesting my previous thoughts on the MSS., I selected divisional paragraphs of Verses of the Chapters, as they offered; and, first giving my thoughts thereupon, took the parallel passages from the other Evangelists; availing myself of Baxter's notes, supplied not only the particular quotation but whatever of the context occurred to me as likely to add enlightenment or interest to the incidents dwelt upon. It was in the year 1838 when I completed the full MSS., but this again passed under review whilst the portions were in progress with the Printer.

The next large Work was "*Reflections on The Epistles of St. Paul, and on That to the Hebrews.*"

A peculiarity attaches to this Work even beyond that of the preceding Work. For (though through an extent of above 12 quires of quarto paper preliminary observations were written down, that constituted but the elements from which the entire MS. of 'Thoughts on The Gospel' was afterwards formed), in this Work no preliminary ingredients were reduced to writing, but the whole Work was entered upon and continued to the conclusion, comprising 1000 sheets nearly of MSS.; and in that state went to the Printer, and were returned by him, being in fact the only MSS. ever of the Work; and hence I am led to consider, that, in the silence and solitude of the Heavenward Pursuit, DIVINE Grace was Imparted to my mind, enabling it to give vent to a right view and estimate of my Subject, in a strain of utterance and arrangement immeasurably beyond my natural powers, as encouraged so to believe from the high and judicious Testimonies of Approval which have been afforded to it.

The Title of the Book is—

"*Reflections on The Epistles of St. Paul, and on That to the Hebrews, with Scriptural Illustrations.*"

"Search The Scriptures." John v. 39.

"That we, through Comfort of The Scriptures, may have hope." Romans xv. 4.

"CHRIST is All, and in All." Colossians iii. 11.

"CHRIST is Preached, and I Therein do rejoice; yea, and will rejoice." Philippians i. 18.

"1847."

The Preface—

"For the right understanding of the Writings of the Apostle St. Paul, amidst the variety and the vastness, in point of interest to the Human Soul, both in reference to Time and Eternity, of the Subjects upon which they treat, it has been thought that, pursuing the rule, so universally acknowledged to be the sound one, of comparing Scripture with Scripture, and St. Paul with himself, would lead the mind to the most direct and profitable understanding of those inestimable Writings. With this view and upon this simple principle, under the supplicated and hoped-for Guidance and Promptings of The HOLY SPIRIT, the following Work has been constructed; the mode pursued being that of first selecting a Passage of St. Paul's Letters, by the order in which they were probably written; then offering such Reflections as arose to the mind in meditating upon it; and concluding with extracts from other Parts of Scripture, admissively having reference to that Passage; with occasional introductory Remarks, as illustrative of such connection.

"Should the composition be adapted and adopted for Family Reading, the fondest hope of the Writer will be attained; and in such a course, when only a few pages are read at a time, the repetition of passages quoted, or of sentiments expressed in other parts, may not occur as objectionable. The reading should be entered upon under the impression, that it is not a critical exposition of The Divine Text, that is aimed at, but a practical application and personal appropriation of It.

"Frequent recurrence will be found to have been had in reference to the same Scriptures, they being again and again quoted, instead of being referred to where primarily introduced; this was considered the more likely mode to fix attention to them, though necessarily swelling the Volume. The breaks generally indicate what would otherwise have been separate paragraphs.

"To Heavenly Guidance the Appropriation is, with deference and hope, submitted. With this termination—

"Be God's the Glory, through JESUS CHRIST!"

The Distribution of the several Epistles is in the following order. The Two Epistles to the Thessalonians. That to the Galatians.

The Two Epistles to the Corinthians. That to the Romans. That to the Ephesians. That to the Philippians. That to the Colossians. That to Philemon. That to Titus. The Two Epistles to Timothy.

The Epistle to the Hebrews—

With an Index to the Parts, both on the Old and New Testaments, referred to.

To shew the nature of the structure, the opening paragraph in the first Epistle to the Thessalonians is thus offered, with the Observations, Reflections and Quotations upon it—

“Verse 1. Paul and Silvanus and Timotheus unto the Church of the Thessalonians, which is in GOD THE FATHER, and in THE LORD JESUS CHRIST; Grace be unto you and Peace from GOD our FATHER and THE LORD JESUS CHRIST.

“The Apostle thus modestly couples with himself two Associates in his Christian labours, who probably were indebted to him for the Christian knowledge they had acquired; and who, though cherishing the true Gospel Spirit of Brotherly Love towards All, with whom they had intercourse, might not of themselves have thought of ranking their names with such a Master in Israel as Paul. In addressing the Church, the understanding of the term may properly be, to consider the Communion of the Faithful in CHRIST JESUS, there domiciled, to be intended, as having one faith and one hope of having been Called to Salvation and an Election unto Grace; that Communion or Church, so far as it was truly faithful, having been founded in CHRIST, and built up through THE SPIRIT, unto Adoption, by THE FATHER of Heaven. And the Salutation, with which the Address opens, is the Intercession for That, Which Alone Gives Spiritual Life, the Grace of THE HOLY SPIRIT, and that joyous possession of the heart, inward Peace, in the onward hope of Immortality, when this chequered scene of life shall open on a changeless Eternity and an increasing Happiness in the Perfection of Holiness; ever dwelling on the Love of CHRIST, The Eternal SON of The Everlasting FATHER; to Whom and Whose Expiatory and Intercessory Sacrifice Alone that Happiness is attributable. Silvanus was equally a cherished Companion to St. Peter, for he speaks of him as believed to be a *faithful Brother*; and therefore made by that Apostle a Bearer of his Epistle; 1 Peter v. 12. The Church of the Thessalonians

is first noticed in the xvii. of the Acts of the Apostles, where it is in substance said, 'There was in Thessalonica a Synagogue of the Jews, where Paul for three Sabbath-days reasoned with them out of The Scriptures; opening and alleging, that CHRIST must needs have Suffered, and Risen again from the Dead; and that The JESUS, Whom he preached to them, was The CHRIST;' 1 to 3. The same Salutation of Grace and Peace prevails through St. Paul's Epistolary Addresses; Romans i. 7; 1 Corinthians i. 3; Galatians i. 3; Ephesians i. 2; Philemon 3; Colossians i. 2; 1 Timothy i. 2; Titus i. 4; Philippians i. 2; and may be regarded as addressed by him to the Faithful in CHRIST JESUS of all Degrees and Generations. And what more Salutary Influences upon the Soul can be wished than Grace from The FOUNTAIN of DIVINE Light; and Peace, which is the Assurance of the DIVINE Favour, through the prevailing Love of The SON of GOD.

"Verses 2 to 4. We give thanks to GOD always for you all; making mention of you in our prayers; remembering, without ceasing, your work of faith and labour of love, and patience of hope in our LORD JESUS CHRIST, in the Sight of GOD and our FATHER: knowing, Brethren, beloved, your Election of GOD.

"Amidst the flow of unceasing gratitude for his own Election under circumstances so unlooked for in his till then perverted view of Christianity, and Its immeasurable Blessings, his heart could expand with added impulses of thankful acknowledgment to The SOURCE of All Being and all Blessing, for Such Imparted Benefits, as It Extended to others. And in his holy communing with Him, Who Alone Knoweth the secrets of the heart, and Who Heedeth the prayer, which, though silently, is fervently put forth to Him, Paul could think of the Spiritual need of those, who had been Mercifully Brought to CHRIST; and seek, by any influence he could hope to possess, for DIVINE Reconciliation and Guidance towards them. He then treasured in his mind, as the gladdening fruits of his Apostleship, the recollection of the evidence he had had evinced to him of the works of faith; for, as the fruit-tree is only profitable when it beareth and bringeth fruit to perfection, so is it with the faith of the Christian Professor; whose profession, if it be sincere, will

manifest itself in vital exercises on every fitting opportunity; being led on by a deep feeling of attachment to the labours and pursuits, which a real and reverential love of CHRIST calls for; and this with the most exemplary patience and perseverance; resting on the Gracious Promise from On High, that the Blessings of an Eternity will, in God's Good Time, Open to the Beatification of every Human Soul, which shall be Summoned by CHRIST JESUS unto His Train, and be privileged to participate in the Glory of His Triumph over Sin and Death and Hell. The Doctrine of Election is here pressed on the consideration; and well may that Doctrine be received into the Christian Creed, when its employment and practical application are from the Council of Infinite Wisdom and Almighty Power. JESUS had Himself Taught that the work of Faith was from The DIVINE Operation; for, when He was inquired of by His Disciples, What they should do, that they might work the Works of God, He Answered,—‘This is the Work of God, that ye believe on Him, Whom He hath Sent;’ John vi. 29. And in St. Paul’s after Epistle to the same located Converts, he further illustrated the extent of that prayerful spirit for Others, thus addressing them—‘We pray always for you, that our God would Count you worthy of This Calling, and Fulfil All the Good Pleasure of His Goodness and the Word of Faith with Power; that the Name of our LORD JESUS CHRIST may be Glorified in you; and ye in Him; according to the Grace of our God and The LORD JESUS CHRIST;’ 2 Thessalonians i. 11, 12. The labour of love, so also commended by the Apostle, is the uniform effort to do good, according to our ability, in the diffusion of Christian Charity, and especially in the promotion of Gospel Principles, either by our own exertions, if qualified so to do, or by the instrumentality of Others peculiarly Gifted with talents for the purpose; as urged also and encouraged by the Author of the Epistle to the Hebrews, who, to those unto whom he wrote, thus expressed himself—‘God is not Unrighteous to Forget your work and labour of love, which ye have shewed towards His Name, in that ye have ministered to the Saints, and do minister. And we desire that every One of you do show the same diligence to the full assurance of hope unto the end; that ye be not slothful, but Followers of them,

who through faith and patience inherit the Promises; Heb. vi. 10 to 12. St. Peter in his 2nd Epistle, i. 10, also urges 'Diligence to make our Calling and Election sure.' And the labour of a Christian Calling, beyond the escaping from the corruption, that is in the World, he thus admonishingly enumerates—'Giving all diligence, add to faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness Brotherly kindness, and to Brotherly kindness charity; superadding, that if these things be in us and abound, they make us that we shall neither be barren nor unprofitable in the knowledge of our LORD JESUS CHRIST; and that if we do these things we shall never fall; for so an Entrance shall be Ministered unto us abundantly unto The Everlasting KINGDOM of our LORD and SAVIOUR JESUS CHRIST;' 2 Peter i. 1, 5 to 8, 10, 11. 'The patience of hope in our LORD JESUS CHRIST will never fail, where faith in Him truly exists; even in tribulation will that patience be exercised;' Romans xii. 12. For what greater cause for consolation and rejoicing can dwell in a truly believing Soul than from the hope which The Promises of GOD in CHRIST JESUS Sustain? 'Let therefore Patience thus have her perfect work, (James i. 4) bringing forth fruit in an honest and good heart;' Luke viii. 15."

At the close of the Reflections to The Epistle to the Hebrews, which is in the last page, 806, is the following Dedication—

"To The SPIRIT of HOLINESS be attributed whatever of Suggestion has been thus offered, which may be useful and acceptable to the Christian Reader or Hearer!"

The first Copies of these two Works I presented to Her Majesty Queen Victoria, accompanied by a Letter, as follows—

80 *"To Her Gracious Majesty Queen Victoria."*

"Your Majesty's kind Reception of some of my earlier Productions encourages me to hope that two later ones, a first copy of each of which I now venture to present for your Majesty's Acceptance, may be as Graciously Received, 'Thoughts on The Gospel of JESUS CHRIST' and 'Reflections on The Epistles of St. Paul, and on That to the Hebrews,' proposed for Family reading, and in private circulation.

Subjects, on Which, by a careful search and comparison of Scripture with Scripture, my mind, under the supplicated Guidance of The HOLY SPIRIT, has for a series of years been employed, and I trust not unprofitably. With the most entire respect and devotedness I remain,

"Your Majesty's grateful and faithful Subject and Servant,
"Croom's Hill, Greenwich, May, 1848." *"John Stow."*

The following Acknowledgment was returned—

"Buckingham Palace, June 27th, 1848.

81 "Sir, I have had the honor to bring under The Queen's notice the Two Volumes, which you forwarded for Her Majesty's Acceptance; and I have great pleasure in acquainting you, that they were most graciously received; and that I was at the same time honoured with the Queen's commands to convey to you the expression of Her Majesty's thanks for your attention in forwarding them for Her acceptance.

"I am, Sir, your most obedient Servant,
"John Stow, Esq." *(Signed)* *"T. H. Glover."*

At the same time I presented to His Royal Highness The Prince Consort other Copies of the same two Works, with a Letter as follows—

82 *"To His Royal Highness Prince Albert, Consort of Her Majesty Queen Victoria.*

"With every becoming respect I submit to your Royal Highness, 'Thoughts on The Gospel of JESUS CHRIST,' and 'Reflections on The Epistles of St. Paul,' respectively the fruit of many years close examination of Scripture, on the sole principle of comparing Scripture with Scripture, and seeking, by prayer, for just and safe conclusions. Should they accord generally with Your Royal Highness's views of the Vast and Weighty Matters, to Which they refer, I shall have real gratification in having thus, by Presentation Copies, brought them under your notice. And should the addition of Copies for the Royal Library at Windsor be sanctioned by Her Majesty and Yourself, I should be pleased so to appropriate them. With a continued sense of the Nation's Treasure in your Relationship to it,

"I remain, your Royal Highness's obliged humble Servant,
"Croom's Hill, Greenwich, May 1848." *"John Stow."*

The Answer in return was—

"Buckingham Palace, July 3rd, 1848.

83 "Mr. Anson is commanded to acknowledge the receipt of Mr. Stow's Letter of the 29th ult., and in thanking him for the Volumes, with which it was accompanied, to say, that His Royal Highness The Prince does not wish Mr. Stow to send any further Copies.

At the same time I made an offering of Copies of the Two Books to The Dowager Queen Adelaide, who had received some of my previous Productions, and thus I addressed Her Majesty—

84 *"To Her Majesty The Dowager Queen Adelaide.*

"With the most sincere respect I beg leave to present to the notice and acceptance of Your Majesty, 'Thoughts on The Gospel of JESUS CHRIST,' and 'Reflections on The Epistles of St. Paul,' the growth of many years of study and comparing of Scripture with Scripture. Your Majesty's gracious Acceptance of former Works by the same pen encourages me to hope that the present may meet with your favourable consideration. With every Christian feeling towards you, and admiration of your virtues, I remain,

"Your Majesty's obliged and humble Servant,

"Groom's Hill, Greenwich, May, 1848."

"John Stow."

These Copies however were not accepted by Her Majesty The Queen Dowager, and it was understood that she had at that time declined all Presents. Her answer was thus—

"Marlborough House, Pall Mall, London, 8th July, 1848.

85 "The Queen Dowager has received your Two Religious Volumes, and, whilst thanking you for having sent them, Her Majesty declines accepting them."

(Signed)

"Charles Goodwin."

On an after occasion these same Copies were offered to His Royal Highness The Prince Consort, in a Letter, thus worded—

86 *"To His Royal Highness Prince Albert.*

"From the expression in The Honorable Colonel Grey's note to me of the 8th of May, 1852, which expression has ever since dwelt upon my mind, I am induced, with increased

and increasing respect for Your Royal Highness, to offer to Yourself other Copies of the same Books (before presented to your Royal Highness,) which have had my corrections up to the present time; in the hope that they may be acceptable to you; and with the prayer that your Life of Gracefulness and Usefulness may be long spared for the Nation's, as well as Your August Family's benefit, I subscribe myself in truth,

"Your Royal Highness's obliged and faithful Servant,

"Croom's Hill, 2nd December, 1853."

Each Copy had the Royal Arms on the Binding.

The Answer given was as follows—

87 "Colonel Grey has received the Commands of His Royal Highness Prince Albert to acknowledge, with many thanks, the Two Volumes, which Mr. Stow has been good enough to send to His Royal Highness, and which he has much pleasure in accepting."

"Osborne, Dec. 6th, 1853."

An interval then of full five years since the Presentation of the first Copies to His Royal Highness of the same Works.

From the warm feeling so graciously expressed by The King of Prussia on my previous Presentations to Him, I felt the inclination to offer Copies of the same Two Books, and thus addressed His Majesty on the occasion.

88 *"To His Majesty Frederick William, King of Prussia."*

“Your Majesty’s peculiarly gratifying Reception of an earlier Work (Prayers from The Psalms and Liturgy of the Church of England,) encourages me to offer Presentation Copies of ‘Thoughts on The Gospel of JESUS CHRIST,’ and ‘Reflections on The Epistles of St. Paul,’ from the same pen; founded, as they have been, on a careful Comparison of Scripture with Scripture, and formed for divisional and daily readings in Families. I shall be most heartily rejoiced if they likewise meet with your gracious approval, and remain, with continued respect and the most Christian feeling,

“Your Majesty’s obliged humble Servant,

"Croom's Hill, Greenwich, May, 1848."

"John Stow."

The parcel I forwarded to The Prussian Embassy, with a Letter as follows—

89 *"To His Excellency Chevalier Bunsen.*

"May I request your Excellency to forward, at any convenient opportunity, to Berlin the accompanying parcel intended for His Majesty, your August Master. It contains Presentation Copies of the same Two Works of which I now also offer other Copies for your own acceptance.

"And, with much respect, remain, very faithfully your's,
"May, 1848." *"John Stow."*

An explanatory Letter accompanied the Parcel for His Majesty.

To this The Chevalier gave his own Answer first—

90 "Chevalier Bünsen presents his compliments to Mr. John Stow, and in acknowledging the receipt of his Letter of this day begs to inform him, that he will not fail to forward by the earliest opportunity the Letter and Parcel intended for His Majesty, which Mr. Stow was so kind as to entrust to his care."

"Prussian Legation, June 29th, 1848."

"John Stow, Esq. Croom's Hill, Greenwich."

This was thus succeeded by another, viz.—

91 "Chevalier Bünsen presents his compliments to Mr. John Stow, and with reference to his note of the 29th of June last begs to inform him, that he did not fail to forward to His Majesty the Two Works, 'Thoughts on the Gospel of JESUS CHRIST,' and 'Reflections on the Epistles of St. Paul,' which Mr. Stow presented to His Majesty.

"Chevalier Bünsen is now commanded to express to Mr. Stow His Majesty's best thanks and high gratification for these valuable Works."

"Prussian Legation, July 21st, 1848."

"John Stow, Esq."

My attention having been drawn, through the Public Channels of intelligence, that The King of Hanover had manifested a taste and feeling towards versifying The Bible Psalms, I bethought me of presenting to His Majesty and His estimable Queen a Copy of my

Metrical Version, and of two others of my Books, and thus wrote an introductory explanation—

92 *"To Their Excellent Majesties The King and Queen of Hanover.*

"From a desire to mark my unfeigned respect for your Majesty, Sire, as a Native of the Same Land, and a Branch of the Same Royal House, Which in four Reigns has had my heart-prompted allegiance; and with an admiration, Madam, of your reported watchfulness and devoted care as Consort of That Sovereign, under His Bereavement, I seek Permission to bring under Your Majesties' notice some Theological Works, which have met with countenance and favour both here and abroad. The Queen of These Realms and His Royal Highness Prince Albert have graciously acknowledged the Copies severally presented to Them. The Society for the Propagation of The Gospel in Foreign Parts has admitted them within Its own Library, and furthered the distribution amongst the various Libraries of Its extensive Connections with the Colonies of this Government. In very many of Colleges and Societies they have found entrance and approval. The three Works, to which my present application to Your Majesties refer, are, 1st, 'Thoughts on The Gospel of JESUS CHRIST, The SON of GOD, The SAVIOUR of Man;' 2nd, 'A Biblical Catechism;' 3rd, 'A Metrical Version of The Bible Psalms.'

"Wishing Your Majesties the Best Blessing of Spiritual Health, and a continued Reign in your Subjects' hearts, I beg leave to subscribe myself, with Christian feeling,

"Your Majesties humble Servant,

"Croom's Hill, Greenwich, England,

"14th March, 1855."

"John Stow."

In each of the Three Books was the following entry—

"For The Royal Library of Hanover.

"Presented with the deepest respect and Christian feeling towards His Majesty and His Royal Consort, by the Compiler John Stow, a Native of England, a Layman in his 78th year.

"March, 1855."

At the same time I wrote to His Excellency The Count Kielmansegge, Envoy and Plenipotentiary from The King of Hanover—

93 "May I hope your Excellency will not think me obtrusive in requesting that, through your means and at any convenient opportunity, the accompanying may be forwarded to Hanover, with submission to Their Majesties The King and Queen, for the Three Theological Works contained in it being received within The Royal Libraries, describing them and their favourable reception in High Quarters.

"It would prove a lasting delight to my heart should your August Master and His Gracious Lady take an interest in them; and commending them to your care and your courteous transit of the packet, I have the honour to subscribe myself, your Excellency's obliged and obedient Servant,
"*Croom's Hill, Greenwich, 10th March, 1855.*" *"John Stow."*

In answer to this Letter was the following—

94 "Count Kielmansegge, the Hanoverian Minister, presents his compliments to The Rev. John Stow, and in reply to Mr. Stow's letter of the 10th instant begs to say, that as, according to existing regulations, he is not authorised to transmit to Their Majesties The King and Queen of Hanover Works of Literature or Art without a previous permission, he should feel much obliged by Mr. Stow informing him whether, for the Books entrusted to his care, such previous permission has been obtained. Should this not be the case, Count Kielmansegge suggests, that Mr. Stow sends him a Letter to The King for the purpose indicated, which the Count will have great pleasure in forwarding to Hanover; meanwhile the Books would be safe in his keeping.

"Hanoverian Legation, London, 13th March, 1855."

I accordingly wrote to The King, and explained as much in the after Letter to the Envoy thus—

95 "*To His Excellence Count Kielmansegge.*

"In consequence of His Excellency's kind suggestion in his Letter of the 13th instant, Mr. John Stow (not a Clergyman, but a Layman of the Church of England) forwards a Letter to Their Majesties of Hanover, asking permission to

add the Three Works to the Royal Library there. And should Count Kielmansegge sanction the offering to himself of Copies of the same, *before* or *after* the decision of Their Majesties shall be received, Mr. Stow will have pleasure in so appropriating them, mentioning an extensive approval.

"14th March, 1855."

The Acknowledgment of my Letter was thus gratifyingly given—

"Hanover, April 6th, 1855, (received the 9th.)

96 "Sir, I am commanded by Their Majesties The King and Queen of Hanover to acquaint you in reply to your Letter addressed to Their Majesties of the 14th ultimo, that Their Majesties accept with pleasure your Theological Works which you are so good as to wish to present to Their Majesties. The King and Queen command me also to thank you in Their Majesties' name for the many kind and loyal expressions you have made use of in your Letter towards Their Majesties' Persons. I have the honour to be,

"Sir, Your most obedient humble Servant,

(Signed) "Richard J. K. Somerset,

"Private Secretary."

"John Stow, Esq. Croom's Hill, Greenwich."

I then wrote to The Envoy with a Copy of this Letter, and with a request that he would forward the Parcel to Hanover.

97 "And the Count on the 11th signified that the Parcel would be sent to Hanover accordingly."

On forwarding Copies of the same Two Books to the present Archbishop of Canterbury, Dr. Bird Sumner, I wrote—

98 "*To His Grace The Archbishop of Canterbury.*

"In the Library at Lambeth Palace I believe will be found Copies of Three Works, 'a Biblical Catechism,' 'Family Prayers from The Psalms and Liturgy of our Church,' and 'a Version of the Psalms,' which the Archbishop, your Grace's immediate Predecessor, kindly received. The accompanying Copies of Two Works from the same pen, 'Thoughts on The Gospel of JESUS CHRIST,' and 'Reflections on The Epistles of St. Paul,' I beg leave, with the truest esteem, to offer respectfully to your Grace's acceptance and consideration; constructed, as you will see, on the principle

of comparing Scripture with Scripture; and with a view to daily Family reading. Should they, under your Grace's truly Christian and discerning mind, gain access amongst the Biblical Collections in the Palace Library, I shall have much reason to rejoice at having brought them under your notice. And, with unfeigned esteem, I subscribe myself,

"Your Grace's devoted humble Servant,
"Croom's Hill, May 1848."
"John Stow."

The Answer was as follows—

"Lambeth, July 14th, 1848.

99 "Sir, I am much obliged by your present of the two handsome Volumes, which you have kindly added to my Library; as also by the kind expressions relating to myself in the note which accompanied them. It is very gratifying to me to enjoy your favourable opinion.

"I remain, Sir, your obedient Servant,
"John Stow, Esq." (Signed) "J. B. Cantuar."

The same Works were sent, with *subsequent* productions, to His Grace The Archbishop of York.

At the time I was an active Member of the Committee of The Prayer Book and Homily Society, the Empire of China was considered as peculiarly open to Missionary effort towards spreading the Truth of Christianity amongst its immense Population; and when it was considered important that such agreement in the Liturgy of the English and American Churches should be mutually assented to as that they might be used in Both; and the above Society being in the possession and Proprietorship of the Copyright of the late Dr. Morrison's Translation of our Prayer Book into Chinese then with the Society,—a Letter was received from the Right Reverend Bishop Boone, then at the Head of the American Mission at Shanghai—and it so happened that I was in the Chair on the day it was brought before the Committee—it was as follows—

"Copy of a Letter from the Right Rev. Bishop Boone, addressed to The Rev. Francis Dolman and Thomas Seaward, Esq. (The Secretaries to The Society.)"

"Shanghai, July 19th, 1847 (received 29th October, 1847.)"

100 "Dear Brethren, Your Letter of the 25th January, so full of warm and cordial Christian sympathy, was received in due time and cheered my heart with strong hopes of a large

blessing on our common work in China. I would have answered it immediately, but at the time of its receipt and ever since I have been suffering severely from ill health. Before noticing the many important points contained in your Letter, allow me, through you, to convey to your Right Hon. President (Lord Bexley,) and the other Members of your Committee, my warmest thanks for the very kind consideration they have bestowed upon my Letter, and to assure them that it will always afford me great pleasure to co-operate, in any way that shall be in my power, with a body whose proceedings are so characterized by fervent zeal and devotion to the cause of our Blessed Lord. I am heartily glad that the object proposed meets with cordial sympathy from the Committee of the P.B. and Homily Society, so that the question is now limited to the simple query, 'How can this object be effected without a compromise of principle?' Informed of this most gratifying fact—the cordial sympathy of the P. B. and H. Society—I lost no time in making those acquainted with it in America who must decide for us the course we are to pursue in the premises. Soon after the receipt of your Letter I addressed a communication to my Brethren of the House of Bishops of the American Church, who are to assemble in Convocation in October next, requesting their advice, and recommending them to appoint a Committee of their body to correspond with the Bishops in England on this subject. I transmitted, with this communication, a copy of the correspondence which has passed with your venerable body, and shall await the expression of their views with great interest. When I shall have been favoured with their advice I shall be in a much better situation to know what answer to give definitely to the question; which, as I have before said, now happily is the only one of difficulty—'How can this most desirable object be effected without a compromise of principle?'

"It is manifestly best to await their advice before we proceed further in the discussion of the subject. As soon as I hear from the House of Bishops I will inform your Committee of their views, which I trust will enable us at any rate to see our way clear to the use of a common Daily Service, even if obliged to differ in our occasional Services.

"There is, as I have said in my previous Letter, an ad-

mirable Daily Service which is common to both Prayer Books ; that this, when translated into the Chinese, shall be regarded and represented as a translation from the English Book, we of the American Church, so far as I am informed, would have no objection. On this point however I shall be able to answer you much more fully when I shall have the pleasure to receive the Chinese Prayer Books you promise.

"I shall dispatch by one of the first Vessels for London a few copies of the Morning Prayer and Service for Adult Baptism, which I have printed. This Book will shew what portions of the Morning Service are now used by us. I think every part thereof is in the English Book. The Prayer for the Emperor is from the English, the titles by which God is therein addressed, being more suitable when a King is prayed for, than those of the American P. Bk. I hope the Committee will also do me the honour to accept a few copies of a Catechism I have prepared in Chinese, sent in the same box. It is designed to be a full and simple explanation of the Church Catechism for the use of Candidates for Baptism, and the Youths in our Schools. The order of our Catechism is slightly changed; the Baptismal vow is postponed until after the Lord's Prayer, and the Catechism commences with the Creed ; as those, for whose use it is designed, will not, as yet, have assumed the Baptismal vow.

"I would thankfully receive and distribute to the best advantage any number of the copies of the corrected Edition of Dr. Morrison's Chinese Prayer Book, which you may think proper to forward to me. I agree entirely with you in the views presented of the P. Bk. as a means of instruction, and shall be very glad to see a copy of it in the hands of every Chinaman able to read it, though he may not yet have learned to call upon our Heavenly Father in spirit and in truth.

"My object in the Letter addressed to Mr. Smith (the new Bishop of Victoria, Hong Kong,) was to get the work delayed ; not, as one that could do no good, but with the hope of effecting, by consultation, a much better work. I was also much influenced by the impression that we can get Chinese printing done at a much more reasonable rate here than you can have it done in England, to say nothing of the heavy item of freight half way round the world. For the

purpose of enabling you to make the calculation for future guidance I will send with my Books the prices at which we can get them printed. The Committee, appointed for the revision of existing Versions of the Sacred Scriptures into the Chinese language, are now in Session at this place. Their deliberations are at present, I am sorry to say, brought to a stand by a difference of opinion as to the proper word to be used for rendering Θεός. It is impossible yet to say how this difference will be settled. You will be gratified to learn that all the *Episcopal* Missionaries are agreed on this most important point. There are, no doubt, many trials appointed for the perfection of our faith, which we must encounter before we are permitted to see the Gospel take deep root in this Heathen land. God in infinite mercy grant to all true Christians laboring here, unity of purpose and openness of heart, to sustain them under these trials and overrule all their discussions to his sole Glory!

"Again thanking the Committee for the kind consideration given to the views I had the honor to present to them, I desire once more to assure them, that it will afford me the utmost pleasure to do all in my power to further their views in circulating in China a Version of the English Prayer Book, faithfully rendered. And now commending myself and work to the Christian sympathy and prayers of your venerable body,

"I am, dear Brethren, sincerely and faithfully,

"Your's in The Gospel,

(Signed) "J. Boone."

It at once occurred to me to forward (with the Chinese Works the Society were preparing to send out,) Copies of my several Books for the American Missionary Library at Shanghai.

And in each Book I wrote—

"For The Library of The American Episcopal Mission in China, under the respected Presidency of The Right Reverend Bishop Boone.

"Presented by the Compiler, a late Member of The Committee of The Prayer Book and Homily Society in Great Britain."

"John Stow, of Croom's Hill, Greenwich, England, May, 1849."

And on the 25th of April, 1850, I received the Acknowledgment, of which the following is a copy—

“Shanghai, China, Feb. 1850.

101 “Dear Sir, In consequence of the more than usual severity of Bishop Boone’s indisposition, I am instructed by him to acknowledge the receipt of your kind present to our Library of several Volumes of your own Publications. It was the Bishop’s wish and intention to make this acknowledgment with his own hand, but, as I have mentioned, his illness, at the present time, is so much aggravated, that rather than leave your kindness any longer unacknowledged he uses my pen to perform this pleasant task. The fact of our receiving such a donation as your’s from one, who is unknown to us, except in *THE LORD*, and whose esteem for us *must* be mainly for our Work’s sake, makes this task one of especial gratification to me.

“In these days, when so many seek their own, and so few the things that are *CHRIST JESUS*’, and when the Missionary finds many more to *praise* his object, than to *sustain* his efforts, every such token of sympathy, as that which you have given us, becomes doubly valuable, and our thanks therefore should be correspondingly increased; and, accordingly (thus increased) they are hereby presented to you. Lodged in our Library, and thus made accessible to those of our Scholars who will become acquainted with the English language, your Volumes may in future years prove of use to some mind, which may be appointed, in the Providence of God, to exercise much influence among his fellow-countrymen. We have already one Candidate for the Ministry. There are other promising Youths, who have received baptism, and there are yet Others, who are Candidates for that Holy Sacrament. Out of these our hope is, that *THE LORD* will raise up some who shall be the first-fruits of a Native Chinese Ministry. Pray for us and for them, that great Grace may be upon this first beginning of an Episcopally-appointed Ministry in this Great Empire. You will be pleased to learn that the Selection of Prayers from the Prayer Book, used in this place by ourselves and the English Church Missionaries, is alike. We find it very useful both in our Schools and in the two Churches, which have been built within the walls of the Chinese City. Invoking for you all heavenly blessings, believe

me to be, Dear Sir, Very truly and affectionately,

"Your's in the Lord,

"*John Stow, Esq.*

"*Croom's Hill, Greenwich, London.*"

(Signed)

"*E. W. Syle.*"

To Three of the Colleges of Oxford, Magdalen, New College, and Oriel, I presented Copies of Five of the Books—'Thoughts on The Gospel,' 'Reflections on St. Paul's Epistles,' 'Metrical Version of The Psalms,' 'Prayers for Family use from The Bible Psalms and from The Liturgy of our Church,' and of 'The Biblical Catechism,' making entries in them respectively—

"For the Library of { Magdalen College, Oxford.
New College, Oxford.
Oriel College, Oxford.

"Presented respectfully to—

The President and Fellows of Magdalen College, Oxford.

The Warden and Fellows of New College, Oxford.

The Provost and Fellows of Oriel College, Oxford.

By the Compiler, *John Stow, of Croom's Hill, Greenwich.*"

"*January or February, 1849.*"

From Magdalen College came a Letter, of which the following is a copy—

"*Magdalen College, Conversion of St. Paul, 1849.*

102 "My dear Sir, I do not know that I can pen, on a more appropriate day than the present, on which to convey to you the thanks of our venerable President for the handsome present of your Works, which you have so kindly offered to make to our Society. He desires me to say, for himself and our Society, that he accepts with great pleasure your offer, and that the College feel themselves much obliged by your thoughtful remembrance of them.

"Believe me to remain, my dear Sir,

"Your's sincerely and obliged,

"*John Stow, Esq.*"

(Signed) "*E. H. Hansel.*"

Again the Rev. E. H. Hansel wrote—

"*Magdalen College, Feb. 9, 1849.*

103 "My dear Sir, I enclose you our Sub-Librarian's acknowledgment of your kind present to our Society. Our Librarian, Dr. Ellerton, is absent from Oxford at the present

time. But I had previously mentioned to him your handsome offer, and was instructed by him to thank you for the Books, when they arrived.

“Believe me, my dear Sir, to remain your’s sincerely,
(Signed) “E. H. Hansel.”

From the Warden of New College—

“New College, Feb. 9, 1849.

104 “Sir, I beg you to accept, on behalf of myself and the Society of New College, our best thanks for the kind present of Five Volumes of your Works on biblical and devotional subjects, together with a Version of the Psalms. It is very gratifying to us to place in our Library the fruits of so much study bestowed by a pious Layman on The Holy Scriptures and the Liturgy of the Church of England.

“I have the honor to be, with true respect, Sir,

“Your obliged and obedient Servant,
(Signed) “D. Williams.”
“John Stow, Esq.”

From the Provost of Oriel College—

“Oriel College, February 16, 1849.

105 “My dear Sir, Mrs. Hawkins has already told you why

I could not at once acknowledge your obliging present. I am just returned from Town, and hasten to thank you for it. Your pious labours, I perceive, have been principally directed to the purposes of Family Study and Devotion; and the Students in a College Library, as you are aware, are not Family Men. But they most of them hope to become so; and you provide them with the opportunity of family devotional reading beforehand. I take the liberty of sending you a very little Publication of my own, to shew you how I am pledged (if I am permitted health and strength,) to labour in the same extensive field, in which we may all find ample space for our toils, and, under Grace, abundant rewards for them.

“I am, my dear Sir, your faithful, humble Servant,
(Signed) “Edward Hawkins.”
“John Stow, Esq.”

To The Society for the Propagation of The Gospel in Foreign Parts, having made an offer of Copies of Five of my Works, I received from the Assistant Secretary an Answer as follows—

"Society for the Propagation of the Gospel in Foreign Parts,

"Pall Mall, London, July 10, 1849.

106 "Dear Sir, I now, though late in the day, have the honor to acknowledge your Letter of the 8th of June, and to state that the Committee will gladly accept your offer of a present of Books, for which I have to offer you the best thanks of the Society. With kind respects,

I am, dear Sir, your faithful Servant,

"To Rev. John Stow."

(Signed)

"H. Hyndman Jones,

Assistant Secretary."

The following Entry was in each of the Books—

"For the Library of The Society for the Propagation of The Gospel in Foreign Parts. Presented with the utmost respect of the Compiler,

"John Stow."

"Croom's Hill, Greenwich, July, 1849."

To the newly appointed Colonial Bishops of Victoria, Hong Kong, and of Prince Rupert's Land, I decided to make a similar offer of my Five Books, consigning them to the care of the Officials of The Gospel Propagation Society.

The following is the first Acknowledgment I received, the Bishop still being in England—

"London, July 9, 1849.

107 "Sir, I beg leave to return you my sincere thanks for the copies of your Books, which you have so kindly presented to the College Library of Hong Kong, and remain,

"Sir, Your's very faithfully,

"John Stow, Esq."

(Signed)

"G. Victoria."

I had made the following Entry in the Books—

"For the Episcopal Library of the Diocese of Victoria, Hong Kong. Presented respectfully to The Right Rev. George Smith, D.D. its First Bishop, by the Compiler,

"Croom's Hill, Greenwich, England, June, 1849."

"John Stow."

In the Books for Prince Rupert's Land Episcopal Library I wrote—

"For the Episcopal Library of The Diocese of Prince Rupert's Land. Presented respectfully to The Right Rev. David Anderson, D.D. its First Bishop."

From this Bishop an Acknowledgment was received by me on the 24th March, 1851, and was as follows—

108 “My dear Sir, I would acknowledge, with many thanks, the receipt of your Works, which you have so kindly presented for the Rupert’s Land College Library, although the College is not yet commenced. We have a Collegiate School, on which I hope soon to engraft the College, but Building is very difficult and Labourers less, owing to the Country and Climate.

“Already, however, the Library of the College is making progress, and numbers many Standard Works on Theology. Friends were good enough to send me Contributions of Books before leaving England; and this year the Associates of the late Dr. Bray have sent me a valuable Collection.

“To these I shall have much pleasure to add your Volumes, and I do not doubt that they will instruct and profit many. I have not had time to peruse any of them thoroughly; but I have a great fondness for tracing the style and poetry of the Psalms of David, as you have developed them. I dipped into a few favourite Psalms and found much to please me, especially in the arrangement of the 118th Psalm. I am sure that these Studies must to yourself carry their own reward; labor is never felt when bestowed on the Oracles of God. I have to thank you for your Prayers for my infant Diocese, and would earnestly beg a continuance of them. We are very near Satan’s power, as seen in the superstitious rites of heathenism; and we have need of a double portion of God’s Spirit. Allow me, in return, to express my own wish and prayer, that the rich blessings of our Covenant God may be with you, and that the Comfort, which you seek to convey to Others by your Writings, may be richly imparted to yourself.

“Believe me, my dear Sir, with many thanks,

“Your’s very faithfully,

“*The Red River*, Nov. 16, 1850. (Signed) “*David Rupert’s Land.*”

“*To John Stow, Esq. Greenwich.*”

Being the Treasurer of The Blackheath Branch of The Gospel Propagation Society, on receiving one of the Society’s Jubilee Circulars, enumerating the many Colonial Colleges with which the Society is connected, I thus wrote to the Secretary with an offer of Copies of my Books for each of the Colonial College Libraries—

109 "To the Principal Secretary of The Society.

"Sir, As the Works, which I sometime ago submitted to the consideration of the Committee for admission within the Society's Library, were favourably acknowledged and have also been encouragingly received into various other Libraries, both at home and abroad, I shall have pleasure in forwarding other Copies for each of the Missionary Colleges mentioned in the Society's Jubilee Commemoration Paper, if in accordance with your Committee's approval; and that consecutively with the order in that paper mentioned, or in any varied list that you may obligingly supply; and which may better fall in with the Society's opportunity of forwarding them to their respective destination. The Works are 'Thoughts on The Gospel,' 'Reflections on St. Paul's Epistles,' 'A Biblical Catechism,' 'A Metrical Version of The Psalms,' 'Family Prayers from The Psalms and Liturgy,' and 'Thoughts on The Liturgy of our Church,' (a first Volume.)

"I may just mention that it takes me some weeks to make such Corrections in the whole of each Volume and set (mostly from my own peculiar system of printing with so many capital letters to awaken more of reverence and give an emphatic aid to reading such Subjects,) as I wish introduced before circulating the Copies. I calculate 18 Colleges in your specification.

"Respectfully your's,

"*John Stow.*"

"*Croom's Hill, 20th June, 1851.*"

List referred to—

St. Augustine's, Canterbury.
 Bishop's College, Calcutta.
 Christ's College, Tasmania.
 Cobourg College, Toronto.
 Codrington College, Barbadoes.
 St. James's College, Sydney (in
 abeyance for want of funds.)
 St. John's Coll., Newfoundland.
 St. John's College, New Zealand.
 King's College, Fredericton.

King's College, Nova Scotia.
 Lenoxville College, Quebec.
 St. Paul's College, Victoria.
 St. Peter's College, Adelaide.
 St. Thomas's College, Colombo.
 Trinity College, Toronto.
 Woodland's College, Cape Town.
 Sawyerpooram Coll., Tinnevely.
 Videapooram College, Tanjore.

On the 22nd July, 1851, I forwarded Copies of Five of the Six Books to the Society's Office for St. Augustine's College Library at Canterbury, as the first named on the list, with a Letter to the Secretary of The Gospel Propagation Society as follows—

110 "Dear Sir, By this day's conveyance a parcel will reach your office containing Books presented by me (under the implied sanction of your Committee, as having received Copies of them into your Society's Library in June 1849,) to St. Augustine's College Library, and I will thank you at any convenient opportunity to forward it to Canterbury."

I then named the Books, adding—

"I reserve for the present a Copy of 'Reflections on St. Paul's Epistles' to be added, should the St. Augustine College Committee, judging by the other Works, express a wish to have that also.

"Similar Copies for the remaining 17 College Libraries I propose forwarding in succession, and will thankfully avail myself of your kind assistance towards their reaching their intended destination.

"I am, Dear Sir, faithfully your obliged,

"Croom's Hill, 22 July, 1851."

"John Stow."

With the Books I also wrote to The Committee of The St. Augustine College thus—

111 "The accompanying Works, the fruit of some fifty years' attention to the Subject, I respectfully present (through the introductory sanction of The Gospel Propagation Society) to your College Library. And, should the sentiments and style adapt themselves to your views, and you will favour me with an intimation to that effect, I shall have pleasure in adding another Work, 'Reflections on The Epistles of St. Paul.'

"I have the honor to be, your's very truly,

"Croom's Hill, Greenwich, 22nd July, 1851."

"John Stow."

In each Book was this insertion—

"For the Library of St. Augustine College, Canterbury. Presented respectfully by the Compiler, "John Stow."

"Croom's Hill, Greenwich, July 1851."

The following was the Acknowledgment—

"St. Augustine's College, October 12th, 1851.

112 "Dear Sir, I beg to tender to you, on behalf of the College, my best thanks for your kind addition to our Library. Your Letter, I perceive, bears date some months back; but I

beg to assure you that it has not lain thus long on my hands unanswered, as it only arrived with a packet of books from the S.P.G. a few days ago. Amid various other occupations I have not yet found time to do more than look into the Books, but I am sure I may say at once that should you be disposed to make a further present to the Library, such as you mention in your Letter, we shall have great pleasure in receiving it, and in adding it to the many kind presents we have already received.

"I am, Dear Sir, your's faithfully,

"To John Stow, Esq." (Signed) *"G. H. Curteis, Librarian."*

The 'Thoughts on The Liturgy of the Church of England' (a First Volume) had been recently composed by me and printed at the Gower's Walk Free School Press, under Mr. French, a small 16mo. in about 270 pages. Its Title—

"Thoughts on The Book of Common Prayer, used in The Church of England, by a Lay Member of That Church."

"In every thing by prayer and supplication, with thanksgiving, let your requests be made Known unto God." Phil. iv. 6.

"Beloved, building up yourselves on your most Holy Faith, praying in The HOLY GHOST, keep yourselves in The Love of God, looking for The Mercy of our LORD JESUS-CHRIST unto Eternal Life." Jude 20, 21. 1850.

SPECIMENS OF THE WORK.

As a Preface—

"The Excellence and Scriptural Character of The Liturgy of The Church of England can hardly fail, as a Whole, to impress even Such as have not taken part in it (from not being Members of That Church) if weighed and examined fairly and fully with The Gospel Dispensation.

"But to the Sons and Daughters of This Church, if faithful to that Relationship, the Service in all its parts and tendencies constitutes a Source and Element of Conversation with GOD, in adoption and appropriation of DIVINE Truth and Revelation, which gives the Soul its Guidance and its best tone for holding Such High Communion, and for joining in Heavenward Offices with its Fellows.

"An intimacy with it, through a life already beyond the usual limit of Earthly Privilege, had led to the gradual development of reflections on its qualities, and to a sincere conviction of its worth, when laid to the heart, and brought home to the understanding. Under that feeling the offer is thus respectfully made unto Others' consideration, in the Sympathy and Fellowship of a Church of England Member, of the result of such views, as have arisen to the mind of the Writer, under the hoped-for Impulse of The HOLY SPIRIT. With the meekness of the Christian Advocacy for Such a Sacred Cause, a desire is cherished thereby to awaken the true influence of Congregational Prayer and Praise, when engaged in with fidelity, and with zeal.

"On the Occasional Prayers, and on Some of the Peculiar Services of The Church, the same train of sentiment has already been reduced to writing; but the publication thereof may depend on the reception, which the present Specimen may experience."

The Preparatory Sentences from Ezekiel, The Psalms, Joel, Daniel, St. Matthew, St. Luke, and St. John's Epistle, are given and commented on, the latter being—

"If we say that we have no sin, we deceive ourselves, and the Truth is not in us. But, if we confess our sins, God is Faithful and Just to Forgive us our sins, and to Cleanse us from all unrighteousness; 1st John i. 8, 9.

"The Sentence immediately preceding this, viz. 'Enter not into Judgment with thy Servant, O LORD! For in Thy Sight shall no Man living be Justified;' 2nd verse of the cxliii Psalm, (as the majority of the others have,) is the language of One, who through the Glass of Inspiration and Prophecy saw Redemption in the distance, but not darkly. The present Sentence is the Utterance of One, who saw face to Face The AUTHOR of That Promised Redemption, and the Great Work Itself Accomplished in Him; and he confirms the Important Doctrine, on the reception, or rejection of Which, the Efficacy or Inefficacy of That Proffered Redemption rests. So that if we, in wilful ignorance or presumption say, *we have no sin*—though All of us have in a greater or less degree been Sinners from our Youth up, not One of us having walked in all the Ordinances and Counsel

of The LORD blameless; *we deceive*, yea, most miserably and fatally deceive *ourselves* to the endangering the Eternal Happiness of our Immortal Souls; whether we have been influenced by Spiritual pride, or by arrogance of Self-interpreted righteousness, or by any other unchristian motive: and thus *The SPIRIT of Truth is not in us*; but we have driven Him away, or so grieved Him as to occasion His Departure from us; and, in the scarcely credible infatuation of our wilful blindness and obstinacy, have received and cherished in His room the Father of lies. But *if we faithfully confess* and are really and heartily sorry for, and ashamed of *our sins*, and of the pangs they must have cost our SAVIOUR to Expiate them, letting our repentance manifest itself in its true and unquestionable character, by reforming and amending our Lives and conversation, and fulfilling, on every opportunity and to the utmost of our ability, under the supplicated Guidance and Grace of The HOLY SPIRIT, our duties to GOD, our Fellow-Creatures and ourselves: then is GOD, through the Love He Bears His SON, Willing that we should come unto Him, that we should Obtain Absolution, and, in the Faithfulness of His Word of Promise, not only to be Cleansed from the pollutions of sin, by The Blood of That True Paschal LAMB, but to be Sanctified by His Interceding Righteousness, and be Rendered meet Partakers of The KINGDOM of HEAVEN.— Oh! What Comforting Assurances do here greet the ear, or gladden, through the eye, the heart! And why do not All give Them free entrance to and continuance in the heart and Soul? For eye hath not seen, nor ear heard, neither hath it entered into Human conception, notwithstanding the Richness of The Gospel Promises Revealed to us, the Things That are Prepared by The LORD for All Such, as truly come unto Him in penitence and faith, in meekness and lowliness of heart; looking in devoutest gratitude to JESUS, through Whom Alone we have Remission of our sins, and the Inestimable Benefit of Joy and Peace Eternal. And earnestly oftentimes should we ask ourselves, when bearing the uncertainty of Life, and the certainty of a Judgment to Come in our minds, 'How shall we escape, if we neglect So Great Salvation?' For as St. Paul saith, 'By the works of the Law shall no Flesh be Justified; only by Faith in JESUS CHRIST.' Galatians ii. 16; Romans iii. 20. God Grant that,

through a lively and efficient faith, our Souls may be Washed, and Sanctified and Justified, in the Name of The LORD JESUS, and by The HOLY SPIRIT!"

Then follow The Exhortation, The Confession, The Absolution, with distinct Reflections on the several parts of each, extending from the 19th to the 36th page. And then, The LORD's Prayer, thus divisioned and commented upon.

"OUR FATHER, *Which art in Heaven,*

"The Endearing and Encouraging Appellation is Thus Recommended as Proclaimed by God Himself in The PERSON of The Man CHRIST JESUS; and, though The GODHEAD cannot but be every Where and at All Times Present on Earth, as well as in Heaven; yet as He is not *here* Visible to us, but is so in a Degree at least Where Angels and Sanctified Spirits are glorifying Him; we are therefore Instructed by Him, *who Spake as never Man Spake*, more especially to address Him as in Heaven, that our minds may be elevated to exalted and becoming ideas of His Power and Purity and Condensing Love.

"*Hallowed be Thy Name!*

"Oh! that such an Admonition should be necessary! that we should need any other incitement to the exercise of this high and holy Privilege, than what we see and feel around us; that we should not spontaneously rush, with a Sanctified energy, to worship, by hallowing That Name by Whose Power All Things That are, were Created and are Upheld; from Whom all our Faculties and Properties Proceed; and Who, in The PERSON of His Only SON, The SON of His Love, Freely Offereth us both Redemption and Sanctification unto Holiness and Happiness Eternal, and Who has So Done His Marvellous Work of Mercy, that even in the Life that is, by an attention to the duties Prescribed to us by our Gracious CREATOR, we may taste of *That Peace, which the World can neither give, nor take away*. Let us, therefore, with all holy dispositions towards A BEING So Great, So Perfect, So Pure, So Powerful, and yet So Merciful, utter His Holy Name now and at all times with a due consideration of The Character That truly should be Attached to it, in all humility and zeal; adding—

"THY KINGDOM Come.

"Meaning primarily, that GOD may Reign in our hearts by Faith, and our submission to That Rule be manifested by uprightness, integrity, purity, devotedness and Christian zeal, marked uniformly by prudence and Self-government, according to the Precepts of His Word: and evincing, from motives of willing obedience to Him, an unfailing charity both of heart and hand, towards All, with whom we have to do. In a second, though even a more exalted sense, The Coming of CHRIST'S KINGDOM, thus made so prominently the Object of Prayer, is His Second Advent to Judge and to Rule the World Undividedly in Perfect and Universal Resignation to Him, as KING of Kings and LORD of Lords. And, as the Fulness of Joy will attend Those Spirits, who, in singleness of heart and unity of faith, thus wait for His So Coming, may it be our earnest prayer, that we may be Prepared by The HOLY SPIRIT to meet Him in the Fulness of His Power, with the hope and expectation of sincere Believers.

"THY Will be done in Earth! as It is in Heaven.

"May Thy Will, O God, Which is Perfect Benevolence and Goodness in Its every Aim and Object, and to do Which is the high Privilege of All the Angelic Host, be done by us individually, that we may be Blest with that true and permanent Happiness, which so peculiarly belongs to Thy faithful Servants! remembering that we are wholly and in every instant of our existence here, and in the incomprehensible comprehensiveness of All Eternity, dependant on That Will for All we have or hope for of Essential Good both Here and Hereafter. Let each of us do whatsoever our hand findeth to do, and which we know may be according to Thy Will! ever bearing in mind that It was the Joy and Crown of Rejoicing of The SON of Man Himself to Do His HEAVENLY FATHER'S Will! Let us, after the Example of That Meek and Suffering SAVIOUR (Meek whilst Suffering, not for His own, for He was without guile, but for the iniquities of His Own Creatures,) submit also in all things to the Dispensations and Corrections of our Merciful FATHER'S Hand; and say, with That PATTERN of All Excellence, 'Not my Will, but Thine, O God, be Done!' And, however

severe may seem to be the Trial, or Affliction, utter with Him That Surpassing Proof and Expression of Resignation, 'O My FATHER, if This Cup may not Pass from Me, except I Drink It; Thy Will be Done!' And even should our Spiritual Counsellor, whether Parent, Relative or Friend, be removed from us, let us, like the fond Disciples of St. Paul, though assured by Revelation, that on his leaving them for Jerusalem he would be ill treated and cast into Prison, say, 'The Will of The LORD be Done!' And, if ourselves be called upon to suffer, say with That Apostle, 'I am ready, not to be bound only, but also to die for the Name of The LORD JESUS!' Acts xxi. 11 to 14.

"Give us this day our daily Bread!"

"Since we know not what a day may bring forth, let us not be too eager after the perishable things of this Life; 'let us not rise up early and late take rest to eat the bread of carefulness,' indifferent to the Bread, That Endureth unto Everlasting Life! Let us not seek to add field to field, or house to house, grasping eagerly at those riches, which, if they remain with us through life, we cannot carry away with us, or find food in for the Soul in the Eternity, that awaits us! But let us, O LORD, be contented to receive, at Thine All-Supplying Hand, the food most convenient for us; and let us receive it with gladness and singleness of heart! Giving thanks to Thee for the Gracious Providence, That has thus Furnished our table; and beseeching Thy Grace, that we may use it with temperance and sobriety. Supplicating moreover of Thee, for CHRIST's Sake, to Give us this day not only the bread, which nourisheth the body, but That Bread from Heaven, even the Grace of The HOLY SPIRIT, Which is the Soul's Sustenance, and can alone support it through Everlasting Life. May we, like the righteous and the deeply tried Job, esteem the Words of Thy Mouth, O God, more than our necessary food! Job xxiii. 12. And if, in reference to our Families or immediate Connections and Dependants, we are led to pray for the Blessings and Comforts of this Life, whilst faithfully and gratefully acknowledging The SOURCE from Whence they sprung, let us bear in mind the prayer of Agur, a Prophet of The LORD, 'Give me neither poverty, nor riches, O God! Feed me with food convenient for me!' Proverbs xxx. 8.

"And Forgive us our trespasses! as we forgive them, that trespass against us!"

"The tendency of this prayer, proceeding upon an acknowledgment of the Continual Experience of The DIVINE Forbearance and Mercy, in That Great Oblation and Sanctification Offered by The SON of GOD for the Offendings of Human Kind against their MAKER, is, that He, by the Grace of The HOLY SPIRIT, would Influence our hearts to be compassionate and tenderly considerate towards our Fellow Creatures, after His Great and Glorious Example in the Unwearied Love and Patience Extended to us at His Hand! For should GOD only Deal out to us His Pardon and Countenance after the measure, which we ourselves have meted out to Others, how hopeless would be our prospect of Perfect Reconciliation, Which can Alone Insure His Eternal Favour. Let us, therefore, in uttering this part of the Prayer, consider that we are in the first place humbly, yet earnestly, to pour forth supplication, under a conviction of and sorrow for our trespasses against the Purity of The DIVINE Law, that The ALMIGHTY JUDGE of both Quick and Dead would Graciously Impart His Mercy and Forgiveness to us, for the Sake of His Blessed Son's Atoning and Interceding Sacrifice for us. And secondly, under the persuasion that our HEAVENLY FATHER is Ever more Ready to Give, than we to ask, assured that He will Grant Remission of Sins to All, who rightly and devoutly so seek It. Let us implore Him to Lead our hearts by His Softening Grace to a benevolent consideration for the Souls of Others; though, amidst their many other transgressions, they may have offended against ourselves, and to pray that we be not harsh or severe in our judgment upon Others. And in our treatment of Such, as are bounden to us, remember Who is our SURETY and PLEDGE at the High Tribunal of our GOD; treasuring also in our hearts, and evidencing on every fit occasion Its Influence on our Lives, the Admonitory Answer of our SAVIOUR to the inquiry made of Him, 'How often might a Brother sin against a Brother and expect to be forgiven; whether until seven times?' 'I Say not unto thee, until seven times; but until seventy times seven.'

"And Lead us not into temptation!"

"That this Life is a state of trial, and should be, as a

scene and season of preparation for an Eternal Existence hereafter, we all readily admit; that temptations in a great degree constitute these trials is as undeniable; but that our CREATOR hath Given us Grace, Wherewith to resist and overcome them, having, with every temptation pressing upon us, Left a Way of Escape open for our adoption, if we will but avail ourselves of It, is as indisputable. We should, therefore, receiving This Admonition more in its Spirit, than in its letter, rather pray, not that we may be Withheld from all exposure to temptation, but that we may not be assailed by temptations above such as we may be Made willing to resist; and that such a Measure of Grace may be Imparted to us, as we may Thereby be Enabled to rise superior to the trial: and more especially, that our iniquities should not have so accumulated, and our rejection of The DIVINE Aid been so persevering, as to leave us without That, Which can alone Rescue us when led into temptation. May we continually trust to That Anchor of all justifiable Hope, and That Rock of Salvation, Which will Protect us against the only dangerous effects of the trials of our faith, and the temptations to evil practice: and then indeed may we, with St. James, 'count it all joy, when we fall into divers temptations; knowing this, that the trying of our faith worketh patience, whereby, if it have its perfect work within us, we shall be perfect and entire, wanting nothing.' James i. 2 to 4. At the same time 'let him, who thinketh he standeth' in the Favour and Support of God, 'take heed lest he fall,' by presuming on his own imagined merits. 1st Corinthians x. 12. Let us watch therefore and pray lest we enter into temptation above that, which through The SPIRIT we may be Empowered to overcome! For though our own Spirit may be willing, our carnal dispositions tend to weaken and subdue it. Luke xxii. 40, 46. Yet let us bear in mind that we have This Comforting Assurance, 'There neither hath been, nor will be any temptation befalling us, but such as is common to Mankind!' And that 'God is faithful, Who will not Suffer us to be tempted above that we are able; but will with the Temptation also Make a Way to escape, that we may be able to bear it.' 1 Cor. x. 12, 13. 'And that The LORD Knoweth how to Deliver the Godly out of temptations.' 2 Peter ii. 9. For to him that endureth unto the end, He, Who Silenced and Overcame the

Tempter, hath Said, 'Because thou hast kept the Word of My Patience, I also will Keep thee from the hour of temptation, which shall come upon all the World to try them, that dwell upon the Earth.' Adding, 'Behold, I Come Quickly! Hold That fast, Which thou hast, that no Man take thy Crown! For him, that overcometh, will I Make a Pillar in the Temple of My God, and he shall go no more out: and I will Write upon him The Name of My God, and the Name of the City of My God, Which is New Jerusalem, Which cometh down out of Heaven from My God: and I will Write upon him My New Name.' Revelation iii. 10 to 12.

"But Deliver us from Evil!"

"Though we should and are thus Encouraged to glory in exposures to temptation for the Honour of Him, Who Empowereth us effectually to resist them by the supplicated Aid of The HOLY SPIRIT; yet should we most devoutly pray to be Delivered from that Evil, especially from a spirit of Self-confidence and presumption, which arrogates to itself the power of successfully resisting and the merit of subduing temptations; as this would be slighting God's Word of Admonition and Invitation, and cannot but be offensive in His Sight and put in jeopardy any hope of Salvation. And as to resist the Devil is to make him flee before us, so let us make it the study and habit of our Life and conversation, after the Example of Him, Who was Made Wisdom unto us, to found that resistance to the machinations of the Evil One, on the Word and Power of God, Who will ever, when ejaculatorily appealed to from the heart, Grant us His Grace to an Extent amply Sufficient for the Occasion, and will Place our Souls in Safety! And may we adopt The SAVIOUR'S Prayer to His HEAVENLY FATHER, 'We pray, not that Thou shouldest Take us out of the World, but that Thou shouldest Keep us from the Evil!' John xvii. 15.

"For Thine is The KINGDOM The Power and The Glory, for Ever and Ever."

"As All Things were Created of God; and 'without Him was not any Thing Made, That was Made,' so is every Thing Dependant on Him, and under His Entire Dominion.

HIS therefore truly is THE KINGDOM, and THAT KINGDOM, Which shall have no end. And to HIS Power all Powers and Principalities are subservient; and THE Glory therefore, Which is Essentially HIS for Ever and Ever in Heaven, should Exclusively be yielded to HIM on Earth from Generation to Generation. With the holy David should we, in faithfulness from the heart, say, 'Blessed be THOU, LORD GOD, our FATHER, for Ever and Ever! For THINE, O LORD, is the Greatness, and the Power, and the Glory, and the Victory, and THE MAJESTY! For ALL, That is in the Heavens and in the Earth is THINE: THINE is THE KINGDOM, O LORD; and Thou art Exalted as HEAD Above All; and Thou Reignest Over All!' 1st Chronicles xxix. 10 to 12.

"Amen!"

"And to a Prayer, thus adapted to all justifiable wants, and accommodated to every variety of condition, we should, after repeating it in the true spirit of a Believer's heart, conclude It with the short but impressive adoption of It in all Its Parts and Tendencies, by saying devoutly, 'Amen!' So be It! As an earnest of our sincerely feeling and reflecting on What are Its vast and most precious Aim and End."

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The next Presentation was to The Library of Bishop's College at Calcutta.

In each Book the insertion was—

" For The Library of Bishop's College, Calcutta.

" Presented respectfully by the Compiler,

" *Croom's Hill, Greenwich, July, 1851.*"

" *John Stow.*"

With the Books I wrote to The Principal of The College similarly to the explanation and eventual offer of a Copy of 'Reflections on St. Paul's Epistles,' as I expressed myself in my Letter to The Members of St. Augustine College; and on sending the Parcel to The G. P. S.'s Office, wrote to The Secretaries to be good enough to forward the Parcel to India when convenient.

In January, 1858, came to me a Letter, dated—

" *Bishop's College, Calcutta, 20th November, 1857.*

113 " Sir, I have the honor to acknowledge, by direction of The Council of Bishop's College, your Letter of July 1857, to the Address of The Principal, accompanied by your 'Bib-

lical Catechism,' Second Edition, and by several Corrections to be pasted in other of your Works kindly presented to the Library. For these several presents I have to communicate the Thanks of The Council. The Corrections shall be pasted in the several Books.

"I am, Sir, Your most obedient Servant,

(Signed) "John Baneger,

"John Stow, Esq."

"Bursar and Librarian."

For the Library of Christ's College, Tasmania, August 1851, similar communications made therewith, and in Answer the Bishop wrote—

"Bishopstow, V. D. Land, December 28, 1853.

114 "Sir, As Bishop of the Diocese and as Visitor of Christ's College will you permit me to return our sincere thanks for your kind donation to our College Library. We are deeply indebted to our Friends in England for their thoughtful liberality, both towards the College and the Diocese generally. And, in these remote Portions of the World, we always gladly welcome the arrival of sound and useful Books as most valuable additions to our means of training up our Colonial Youth in such branches of knowledge as may tend to make them good Scholars and Christian Gentlemen.

"I remain, Sir, Your faithful Servant,

"John Stow, Esq."

(Signed) "F. R. Tasmania."

"P. S. I perceive that your Letter is dated August 1, 1851. It reached me only yesterday."

To Codrington College, Barbadoes, similar Books were sent and a similar offer made, and the Answer was thus—

"Codrington College, Barbadoes, January 10, 1853—(received 4 Feb.)

115 "My dear Sir, The Parcel of Books, which you were so good as to send for the Library of the College, did not reach me before the 1st of this month; much of the delay seems to have taken place through the carelessness of the Bookseller in this Island, to whom it was somehow consigned.

"I beg to thank you, in behalf of The College Council, for this welcome addition to our devotional Books, and to assure you that we shall gladly receive the other Volume on St. Paul's Epistles, to which you allude.

Believe me, Your's faithfully,

"Mr. John Stow."

(Signed) "R. Rawle,

"Principal of Codrington Co

The Copy of 'Reflections on St. Paul's Epistles' was forwarded in February, 1853, for the Codrington College, Barbadoes, and with it my Letter as follows—

116 "*To The Rev. R. Rawle, Principal of Codrington College, Barbadoes.*

"Dear Sir, Your Letter of the 10th ult., which I received on the 4th instant, came to me at Lyme Regis, in Dorsetshire, whither I had been called to attend the last office due to a very old Relative, who, amongst many other objects of her consideration, has given by her will (of which I am Executor) £50. to The Parent Society for the Propagation of The Gospel in Foreign Parts.

"Through that Channel I therefore forward a Copy of 'Reflections on the Epistles of St. Paul and on That to the Hebrews,' agreeably to the invitation of The Council and yourself as the Head, for the College Library; and I treasure such application, with your own kindly expressed accompaniments, as an earnest that my labours in the Five previously presented Works have been deemed not in vain.

"Among the Eighteen Foreign Associated Institutions of The Society (to all of which the Five were in the first instance submitted as a free-will offering), I have from many been gratified with equally encouraging Testimonials. And in the spirit of Christian Brotherhood I renew to yourself and All the Members of The Council, and present and future Associates of the Institution, the assurance of my Christian regards and best wishes; and remain,

"My Dear and Rev. Sir, ever faithfully your's,

"*Croom's Hill, Greenwich, England,*
"21st Feb. 1853."

"*John Stow.*"

On presenting Copies of the Five Books to St. John's College, Newfoundland, with a similar offer as to the Sixth, the following Answer was returned—

"*St. John's Newfoundland, 6th May, 1852—(received 26th May.)*

117 "Dear Sir, I beg to acknowledge, with sincere thanks, the receipt of the Works you have so kindly presented to our College Library. They are just arrived, and therefore I am quite unable to venture to express any opinion of their merits and value, though it can hardly be, that one, who has

devoted so much time and thought and prayer to the Study of the 'Good Word of God,' can have failed to benefit others as well as to have profited himself. I can assure you that we all (especially our good and zealous Bishop,) are very thankful at finding that we are remembered by our brother Christians and Churchmen at home; and we would desire to be continually remembered by you in that way, whereby you can indeed help us, even by effectual fervent prayers. Our College is but small, as also our Library, yet we trust that, though it is as yet with us a day of small things, we are making progress; and that faithful Men will go forth from us able and willing to endure hardness for CHRIST's sake, and be the instruments in His hands of gathering Sheep into the fold. With much respect,

"I remain, Dear Sir, faithfully your's,

"*To John Stow, Esq.*"

(Signed)

"*Henry Tuckwell.*"

The Rev. W. T. Bullock, one of The G. P. S.'s Secretaries, thus acknowledged my further Presentations to this College on the 4th of June, 1852—

118 "Dear Sir, I have once more the pleasure of acknowledging your kind and thoughtful attention to the Spiritual wants of our Brethren abroad. The Books for Newfoundland arrived safely to-day. The Rev. Henry Tuckwell is one of the most respected Clergymen in the Diocese of Newfoundland. He has for many years been supported there in part by The Society, and he gives a portion of his time to superintending the Studies of some young Men, who are being trained at St. John's for holy orders in the Diocese. His title is, 'Principal of the Theological Institution.'

The Letter I sent with the Books for St. John's College was—

119 "*To the Rev. Henry Tuckwell, St. John's College.*"

"Dear Sir, Your Letter, in your connection with the College of St. John's, Newfoundland, so kindly acknowledging the reception of my first offer of Books for the Library, so encourages me to think the addition of the reserve I made may meet with equal countenance, that through the same respected Channel I additionally present to the College

Library, 'Reflections on The Epistles of St. Paul and on That to the Hebrews'; and as the same principle of comparing Scripture with Scripture has regulated the construction of the Work, and under supplicated Guidance from Above given tone to the Reflections, I will cherish the hope that the perusal may lead to the approval; and truly will my heart rejoice, if to any extent a love for Divine Impressions may thence gather strength and consistency of conduct amongst the Students around you.

"The newspaper you were so good as to forward, in reference to the proceedings at your Society's meeting, I read with interest; and heartily wishing the prosperity of The Parent Society in all Its Members, I include your Branch, of It in the Circle of Its Connection; being,

"My Dear Sir, faithfully and respectfully your's,

"Croom's Hill, Greenwich, England, 3rd June, 1852." "John Stow."

From The Bishop of the Diocese came, after other Presentations had been made by me to the College, this Acknowledgment—

"St. John's, N. F. June 8, 1858—(received June 28.)

120 "Sir, I beg to acknowledge, with my best thanks, your 'Biblical Catechism' and the Corrections, &c. of your other Works, which you have so kindly presented to the Library of the College in my Diocese.

And, after stating his Visitation to Bermuda and other Portions of his extended Diocese, he concludes thus—

"I mention these circumstances in excuse of the apparent neglect of your Christian kindness and courtesy, by and for which I feel sincerely obliged.

"I remain, Sir, Your faithful and obliged Servant,

"John Stow, Esq."

(Signed) "Edw. Newfoundland."

Each Book had this insertion—

"For the Library of St. John's College, Newfoundland. Presented with Christian feeling and deep respect by the Compiler,

"John Stow."

"Croom's Hill, Greenwich, England, June, 1852."

To the Episcopal Library in New Zealand, similar Copies of my Books were presented, under the express sanction of The Right

Rev. Dr. Selwyn, its First Bishop, in 1849, with the Christian sympathy of the Compiler.

"St. John's College, Auckland, New Zealand, April 8, 1853—(received 23rd Sept.)"

121 "Sir, In the absence of the Bishop, I beg to acknowledge and to thank you for your present of Books to the College Library. We were already in possession of One Copy of your Work on The Gospel and the One on The Epistles, presented to the College by some Friend. I have not yet had time to give them more than a cursory look, as I wished to acknowledge their receipt by the Ship sailing to-morrow, and they only came to hand this week. As this College is chiefly Missionary among the Natives of New Zealand and the Northern Isles (Loyalty and New Hebrides) we have not many English. But some day or other I should hope the New Zealander and the Loyalty Men may be able to study English Divinity as we study Foreign Languages. They shew great readiness in learning English, and I have now a Class of 25 Boys from the Loyalty and New Hebrides, who are reading easy lessons in The English Scriptures, and who are able to translate them into their own language. I venture to send you a short account of some of our Islanders, such as we publish from time to time; and remain, Sir,

"Your faithful and truly obliged Servant,

(Signed) "C. J. Abraham,

"Archdeacon of Waitemata & Chaplain to the Bishop."

"John Stow, Esq."

On presenting Copies of the Five Volumes and the offer of the Sixth to King's College of Fredericton, New Brunswick, in 1851, with the appropriate insertion in each, the following Acknowledgment was made—

"King's College, Fredericton, N.B. April 2nd, 1852—(received 30th April.)"

122 "Sir, I beg leave to return the grateful Acknowledgments of the College for the presentation to its Library of Five Volumes of your own Works, which have been brought to me from the residence of the Bishop of Fredericton on the morning after his departure on a visit to England. The Letter accompanying these Volumes has been placed in my hands by our young Librarian, to whom it was officially addressed; and I have considered the duty of making this Acknowledgment as more appropriately devolving on myself. Having, under the

circumstances which I have mentioned, no opportunity of communicating with the Bishop, I can only presume that you may be personally acquainted with him and likely to meet him during his sojourn in England. In that case his Lordship would, I doubt not, thankfully accept on our behalf your offer of a further Contribution to our Library. At all events, however, I cannot hesitate to assure you, that, although the Theology of our English Church can scarcely be said to be the leading subject of study within these walls, the piety and spirituality pervading your Publications must ever meet a reverential welcome among us.

"I have the honor to be, Sir,

"Your obliged and faithful Servant,

"*John Stow, Esq.*" (*Signed*) "*Edwin Jacob, D.D. Principal.*"

On forwarding a Copy of the 'Reflections on St. Paul's Epistles' I wrote to Dr. Jacob thus—

123 "In consequence of the suggestion in your Letter, which from its tenor brought much of gratification to my mind, I send for your College Library a Copy of the promised Work; and much added pleasure shall I have, if it be regarded with the like commendatory impression as those of my previous presentation. And with much respect and Christian esteem, I subscribe myself,

"Rev. and Dear Sir, Your obliged humble Servant,

"*Croom's Hill, Greenwich, England, 3rd May, 1852.*" "*John Stow.*"

"*To the Rev. Edwin Jacob, D.D. Principal of the College.*"

Which brought this Answer—

"*King's College, Fredericton, Nov. 4, 1852—(received Nov. 25.)*

124 "Dear Sir, I beg leave to acknowledge your kind presentation to our Library of your Volume of 'Reflections on the Epistles of St. Paul and on That to the Hebrews,' which has this day only reached us, although the enclosed Letter bears the date of 3rd of May. This present, I can assure you, is regarded with the same grateful esteem as the other Works which you had the kindness to send; and I sincerely trust that, amidst the controversies of the day, our Theological Students may be found to imbibe and cherish

the intrinsic and essential Religion, which it is your main object to inculcate and promote.

“Believe me to remain, Dear Sir,

“Your obliged and faithful Servant,

“*John Stow, Esq.*”

(Signed) “*E. Jacob.*”

On presenting Copies of the Five Books to King's College, Nova Scotia, the Acknowledgment was transmitted by a portion of a Provincial Newspaper, in which a Report was given of the Examination of the Pupils and proceedings at the Anniversary, and amongst other Donations to the Library is thus noticed mine—

125 “The Theological Works of John Stow, Esq. of Greenwich, an aged and pious Member of the Church of England, have been forwarded through The G. P. S. to the College Library. They consist of ‘Thoughts on Portions of The New Testament, on The Psalms, and also on The Liturgy;’ and are enriched throughout with ample References to the Word of GOD. They have been thankfully received and are placed on our shelves by the Librarian.

(Signed) “*George McCawley,*
“*President.*”

In 1858 a Letter was received from this same Member of the College—

“*King's College, N.S. January, 1858—(received 8th February.)*”

126 “Dear Sir, I very much fear you did not receive the former announcement of your gift of Books having been received. I have the pleasure now to repeat that they have been most acceptable; and that I have, as usual, published a notice of the favour in my last report, a copy of which I enclose.

Then mentioning delay in the Parcel reaching, he concludes—

“I merely mention this lest you should incline to think me negligent or insensible of your kindness, which I beg to assure you is far from being the case. With every good wish and prayers for your continued usefulness,

“Believe me, Dear Sir, Very faithfully,

“*John Stow, Esq.*”

(Signed) “*George McCawley.*”

In September, 1851, a similar Presentation I made to Lennoxville College, Quebec.

In July, 1853, this was acknowledged by Mr. Nicolls then in England—

127 "Dear Sir, I am almost ashamed at this distance of time to thank you for a small donation of Books, the labours of your own able pen, and also for the offer of a further donation, which I gladly accept on behalf of the College at Lennoxville. For the favour conferred upon us,

"Believe me, Dear Sir, very faithfully your's,
 "John Stow, Esq." (Signed) "Jasper H. Nicolls."

In October, 1853, I forwarded a Copy of 'Reflections on St. Paul's Epistles' with this insertion—

"For the Library of Lennoxville College, Quebec. Presented under the encouragement of The Principal's invitation, with the Christian feeling and best wishes of the Compiler,

"Croom's Hill, Greenwich, Oct. 1853.

"John Stow."

With a Letter as follows—

"To the Rev. Jasper H. Nicolls, Principal of Lennoxville College, Quebec.

128 "Dear Sir, In fulfilment of my promise I now send this Copy of 'Reflections on St. Paul's Epistles' with my latest corrections in MSS. for the College Library; and which I hope and trust will sustain the Scriptural Character attempted to be exhibited in the Five Works previously presented by me; and am, with best wishes for the truest prosperity of the College,

Dear Sir, faithfully your's,
 "John Stow."

In 1855 an Acknowledgment was sent and thus worded—

"Bishop's College, Lennoxville, February 10th, 1855—(received 2nd March.)

129 "Dear Sir, You must, I fear, have thought it very strange that no notice has been taken, nor any word of thanks offered for your kind contribution to the shelves of our Library, made in October 1853, 'Reflections on the Epistles of St. Paul,' &c. From one mischance or other it did not reach us for a twelvemonth. Since the time of its arrival, I have been unfortunately so much occupied, having had the duties of two distinct offices to discharge for some months, that my

correspondence has been neglected; and your letter, amongst many others, has remained waiting an 'opportunity,' and the present is the first which has occurred. Pray accept our best thanks for your kind contribution and for your good wishes for our prosperity, and

"Believe me, Dear Sir, faithfully and respectfully your's,
"John Stow, Esq." (Signed) "Jasper H. Nicolls."

On forwarding the Appendix to The 'Biblical Catechism,' and the Supplemental Corrections for the several Subjects of my presentation at different times to the College, The Principal acknowledged them in a Letter of January 22, 1858, thus—

130 "Dear Sir, I have handed them all to the Librarian, communicating your desire to have them attached to the several Works to which they belong, and requesting his immediate attention to them. The Bishop of Quebec, who is at this moment my guest, desires to express his satisfaction at your kindly wishes and feelings towards him, and to assure you that he fully reciprocates them.

"I remain, Dear Sir, faithfully and respectfully your's,
"John Stow, Esq." (Signed) "Jasper H. Nicolls."

On presenting Copies of the Five Books to the Collegiate Library of St. Peter's, Adelaide, Australia (with the offer of the Sixth) in Oct. 1851, the following Acknowledgment was made—

"Norwood House, near Adelaide, 14th March, 1853—(received 3rd July.)

131 "My Dear Sir, You will doubtless think it very remiss in me for not having long since acknowledged the receipt of your present of valuable Works to the Library of St. Peter's, the cause for delay was occasioned by the desire I felt that our respected Diocesan should see you and thank you in person for them. The Bishop of Adelaide was to have left for England last Christmas, but has been unavoidably detained; he will probably leave after Easter. I beg to thank you sincerely, on behalf of The Council of Governors, for your handsome present, and to assure you that any Works of such a character as those contributed by you will be a valuable addition to our Library. 'The Church Catechism' is clear and comprehensive, and its doctrinal teaching Scripturally sound; The 'Version of The Psalms' cannot be too

highly praised, as also 'Thoughts on the Book of Common Prayer'; the arrangement of the former is, I think, unequalled. Indeed, My Dear Sir, not only the Members of our beloved Church, but All, who hold the teaching of the *pure* Catholic Church to be essential, are much indebted to you for bringing before the Christian World such evidences of a Spiritual mind, as contained in these Writings of a faithful and earnest Member of our venerated Church.

"Again thanking you for your kindness, and trusting you will pardon the delay which has occurred in acknowledging it, "I remain, My Dear Sir, Your obliged and faithful Servant,

(Signed) "G. W. Hawkes,"

"John Stow, Esq."

"Secretary and Governor of the
College School of St. Peter's."

Such a Letter I felt entitled to a considerate and warm-hearted Acknowledgment, and thus framed it—

"To the Rev. G. W. Hawkes, Secretary and Governor of The College School of St. Peter's, Adelaide, South Australia.

132 "To The Principal and Council of Governors.

"The Letter of The Rev. G. W. Hawkes, dated in March last and received by me in July, breathes so kind and truly Christian a spirit, that I have great pleasure in offering, as an addition to your Library, a Copy of 'Reflections on The Epistles of St. Paul and on That to the Hebrews,' being the Work alluded to in my former Letter. The explanation given by Mr. Hawkes of the cause which led to the acknowledgment of the Books before presented being later than was intended, is most entirely satisfactory to me. And the character of the Works so pleasingly entered upon by him, afforded me the most sincere gratification. One other Work, now in the Press, a Continuation of 'Thoughts on The Liturgy of our Church,' I shall, under such encouragement, consider, as to the extent of One Copy at least, appropriated to you. And with my best wishes for the Prosperity of your Establishment,

"I remain, Very faithfully your's,

"John Stow."

Address in the Book—

“For the Library of St. Peter’s College School, Adelaide, South Australia. Presented to The Principal and Council of Governors, with the Christian regards of the Compiler,
“9th Sept. 1853.” *“John Stow.”*

Thus answered—

“Treasury, Adelaide, May 31, 1854.

133 “My Dear Sir, I am instructed by The Council of Governors to acknowledge receipt of your esteemed favour of 9th Sept. last, and to thank you, in the name of The Council for your most acceptable present of ‘Reflections on the Epistles of St. Paul.’ Such Contributions make a valuable addition to our School Library. Wishing you every happiness,

“I have the honour to remain, My dear Sir,

“Your’s very faithfully,

(Signed) “G. W. Hawkes,

“John Stow, Esq.”

“Lay Secretary.”

On forwarding a Parcel for the Bishop of Colombo, in Ceylon, to The G.P.S. the Secretary wrote—

“5th November, 1851.

134 “Dear Sir, Once more I have to acknowledge, and to tender our best thanks for a parcel of Books. They shall be duly forwarded to Ceylon. By inclosing your parcels in the package which we send every quarter to every Colonial Diocese, we are enabled to transmit them quite free of cost. Although I shall be glad to have the opportunity of thanking you personally for your kindness to our Colonial Brethren, I shall not be able to bring any bill of charges against you.

“I am, Dear Sir, Very faithfully your’s,

“John Stow, Esq.”

(Signed) “William Thos. Bullock.”

The first Letter from Ceylon was as follows—

“St. Thomas’s College, Colombo, Ceylon, August 14th, 1852—(received 24th Sept.)

135 “Dear Sir, I have been requested by the Bishop to acknowledge the receipt of the Books you have kindly presented to our Library. The other Book, ‘Reflections on St. Paul’s Epistles,’ will be thankfully received. You will be

pleased to hear that the Corner Stone of the future Cathedral of the Diocese was recently laid, and the Building is progressing rapidly. With many thanks,

"I am, Dear Sir, Yours respectfully,
"John Stow, Esq." (Signed) *"John Bamforth, Librarian."*

In October of that year I forwarded the Copy of 'Reflections on St. Paul's Epistles,' writing to the Bishop thus—

135* "The Acknowledgment of the arrival and acceptable reception of my tribute of Books to your College Library, as announced in Mr. Bamforth's kind communication, and the invitation to add my other Work, reached me when from home in the last month. I now transmit that to be forwarded also through the Society's friendly aid for the College Library. The advance towards its completion of your Cathedral is a source of gratification and encouragement at Home as well as Abroad. With Christian respects to your Lordship and regards to Mr. Bamforth,

"I am, My Lord, faithfully your humble Servant,
"Croom's Hill, Greenwich, 11th October, 1852." *"John Stow."*

The Acknowledgment was by The Bishop himself, thus—

"St. Thomas's College, Colombo, 11th August, 1853—(received 27th Sept.)"

136 "Dear Sir, It is gratifying to me to acknowledge your kind donation to the College Library of 'Reflections on St. Paul's Epistles,' which reached us last month through The S. P. G., accompanied by your Letter of October 11th of that year. I sincerely thank you for your kind thought of us, and hope that the day is not far distant when Native Divinity Students will be enabled to profit by the results of your well employed leisure. English is to them what the Classical Authors are to our Universities, both the models and the sources of much that is excellent; and they get a very good knowledge of English Composition by frequent exercises in it. I trust that all may conduce to The Glory of God and the wide diffusion of His Saving Truth in blessing to this Heathen Land.

"I am, Dear Sir, Yours faithfully,
"John Stow, Esq." (Signed) *"J. Colombo."*

On presenting Copies of the first Five Books to Woodland's College, Cape Town, the following Acknowledgment was given—

"Woodlands, Cape Town, March 31, 1852—(received 8th May.)"

137 "Dear Sir, I beg to acknowledge the receipt of Five Books from you through The Society for the Propagation of The Gospel in Foreign Parts, and to thank you for the kind interest you have taken in this Infant Institution in a distant land. "Believe me, your's faithfully,
"John Stow, Esq." (Signed) "H. M. White,
"Principal D.C.S."

Books were sent by me for Cobourg College, Toronto.

Also for St. James's College, Sydney.

Trinity College, Toronto, Canada.

Videapooram College, Tanjore.

If these reached their respective destinations, any Acknowledgments of them have not reached me.

Having presented Copies of the Five Works for the Missionary College of Sawyerpooram in Tinnevely, Madras, the Acknowledgment was received as follows—

"Sawyerpooram, Tinnevely, September 4, 1852—(received 22nd Oct.)"

138 "My Dear Sir, Having lately been appointed to the charge of the Sawyerpooram Missionary Institution, I received from The Rev. A. F. Cammerer, who had held temporary charge of the post for a few weeks, Copies of Five of your Works kindly presented by you to the Library of the Institution. On Tuesday last, August the 31st, I brought the matter before The Council, at a meeting held at Nazareth, when it was unanimously resolved that, whilst apologizing for delay which has arisen unavoidably upon the removal of those who lately had charge of the Institution, we beg to offer you our warmest thanks for your kindness in giving us what can never fail to be valuable, the results of fifty years' Christian Experience, with our best prayers and wishes that God may still grant you many years of usefulness and blessing. I am sure I need not say much in order to engage your best Sympathies in behalf of a Seminary, in which we trust, with God's grace assisting us, to train Many, who shall hereafter be the means of carrying The Gospel to their native Brethren. We shall at all times be most grateful for presents

in everything that can help us in the Work of Education, books, plans, maps, slates, &c. &c. and funds. Just now I am very anxious to raise funds for many improvements, to procure copy books and to purchase text books, besides the care of buildings and the getting up a place for manly games. May I venture, on the pledge of your good-will afforded us by the presentation of these Books, to ask further aid. I do not mention any particular object, for our wants are many, and our friends are small. But I am trespassing on your time—pray pardon me. That God in CHRIST JESUS may give to you and your's the best blessings of The Gospel of Peace, is the earnest prayer of,

“Your's very faithfully,
 (Signed) “H. C. Huxtable, Principal.”

“John Stow, Esq.”

A Copy of this Letter I sent to The G.P. Society's Office and received as follows—

“15th November, 1852.

139 “Dear Sir, I beg to acknowledge, with our best thanks, the Books which you destine for the College at Sawyer-pooram, and also the Copy of the interesting Letter from Mr. Huxtable, which you have been so kind as to send.

“Very faithfully your's,
 (Signed) “W. T. Bullock.”

“John Stow, Esq.”

To Mr. Huxtable I thus wrote on the 11th November, 1852—

140 “My Dear Sir, Your's of the 4th September last (which reached me on the 22nd October) I acknowledge with the assurance of the welcome it met with in my bosom from the Christian Spirit pervading it, and of the additional gratification imparted in the feeling entertained by the Members of The Council as respects my tributary offering of the Five Books to the College Library. Gathering from such expressions, that the offering conditionally made of a Sixth Book, containing ‘Reflections on The Epistles of St. Paul and of That to the Hebrews,’ may be deemed not an unsuitable companion to the previous numbers transmitted, I forward, through the continued Agency of the Secretary of The G. P. S., a Copy of that Work (which has had my latest corrections), and I trust that it will be considered as having

been framed equally upon true Christian principles, and under The HOLY SPIRIT'S Dictation or Guidance.

"In the hope that the ulterior object of your Letter's communication may, to some extent, be countenanced and supported by the Society or some of its active Members, I have made a Copy of it for the Secretary, with the view that it might be brought to the Committee's notice. And with my best respects to the Members of your Council and good wishes towards yourself,

"I subscribe myself, My Dear Sir,

"Your's faithfully and obliged,

"*John Stow.*"

To the Church Missionary Society I made the following Offer in the year 1851.

141 "*To the Committee of the Church Missionary Society.*

"As an old Member of your Body, in connection with the Blackheath District, (of which I am a Vice-President,) I respectfully offer for the Libraries of your principal Missionary Stations abroad (of which I reckon about Nine in the Divisions of your Report for this year) Copies of Works, which have obtained access to Royal, Episcopal, and Collegiate, as well as private Libraries, at Home and Abroad; and recently, under the sanction of The Gospel Propagation Society, to the Libraries of the 18 Colonial Colleges in connection with that Society. The Works are the fruit of some 50 years of my life (now in its 75th year,) and are 'Thoughts on The Gospel,' 'Reflections on The Epistles of St. Paul,' 'A Biblical Catechism,' 'A Metrical Version of The Bible Psalms,' 'Family Prayers from The Psalms and from The Liturgy of our Church, and Thoughts upon That Liturgy.' Finding, by the 'Record' report, that the Rev. Samuel Crowther is on the eve of returning to Abbeokuta, if you would like the first Presentation to be for the Library of that Station and the ensuing week would be in time to transmit the parcel to your office for that sable and zealous Minister to take charge of it, I shall have pleasure in forwarding a set accordingly; Three of the Works are in 8vo. With respect to after Presentations I should like to be guided by yourselves, through your Secretaries, as to the order, with the names and addresses, in which *successively* the transmission to your office

should be made. And should it be agreeable to you to have Copies to add distinctly to the Library of your's, as the Parent Institution, I will cheerfully supply them; and am

“Respectfully and faithfully yours,

“18th December, 1851.”

“John Stow.”

Copy of the Answer—

“*Church Missionary Society, London, 29th Jan. 1852.*”

142 “My Dear Sir, I have the pleasure of acknowledging, on the part of the Committee, the kind Presentation, which you have made to their Library, of Six Volumes of Religious Works, which you have yourself composed and printed. You also liberally propose to present such Copies of the same Works, as we may think suitable, to the Rev. S. Crowther and to some of our Station Libraries. We think that the Three Volumes—‘Thoughts on The Gospel,’ ‘Reflections on The Epistles of St. Paul,’ and ‘Thoughts upon the Liturgy,’ will be very acceptable to Mr. Crowther; and that a few more Copies of the same Works would prove useful, if presented to the Libraries in Sierra Leone and Abbeokuta. The Committee think that in other Stations, where the native languages are spoken, it would not be worth while to send the Volumes. The Society have already supplied their Stations with Catechisms and metrical Versions of the Psalms.

“Believe me, Dear Sir, your faithful Servant,

“John Stow, Esq.”

(Signed) “Henry Venn, Sec. C.M.S.”

I thereupon wrote to the Rev. Henry Venn, thus—

143 “Rev. and Dear Sir, With very pleasing impressions

I read your Letter as the encouraging acceptance, by the Committee, of my presentation of the Books to the Society's Library, and of their sanction of my offer of others to the Rev. S. Crowther and Such of the Libraries of the Station abroad as might seem adapted to them. To-day I purpose forwarding the Three Books pointed out by the Committee for the Rev. S. Crowther, and shall, with equal pleasure, transmit, as I have opportunity, for the Two other Libraries you have named; but I have to correct them before I part from them. Dear Sir, your's faithfully and obliged, with due respect towards the Members of the Committee and esteem towards yourself,

“John Stow.”

“2nd February, 1852.”

In the Books for Mr. Crowther was this Insertion in each—

“For The Rev. Samuel Crowther, African Missionary and Member of The Church Missionary Society in England. Presented with Christian feeling, and under the sanction of The Parent Society, by the Compiler, *“John Stow.”*”
“*February, 1852.*”

And thus I wrote to him—

144 “Rev. and Dear Sir, Under the sanction of the Committee of The Church Missionary Society here, and from a sense of your valuable efforts in the Great Cause of Christianity and the Extension of The Gospel Light in the Dark Places of the Earth accessible to your enterprise, I offer respectfully to your acceptance Copies of Three Works of which your venerated Friend, The Rev. Henry Venn, the Society’s Secretary, wrote in selection (sending a copy of Mr. Venn’s Letter.) Commending you to The DIVINE Care and begging Its Blessing on your labours of love in our SAVIOUR’S Service, I am, Rev. and Dear Sir, your’s faithfully,
“*John Stow.*”
“*2nd February, 1852.*”

On the 16th I sent the Copies for the Sierra Leone Mission with this insertion in each—

“For the Library of The Sierra Leone Mission under The Church Missionary Society of London. Presented with The Society’s sanction, and with the good wishes and Christian feelings of the Compiler,
“*John Stow.*”
“*February, 1852.*”

On the 4th of March I sent the Copies for The Abbeokuta Mission with this Insertion in each—

“For the Library of The Abbeokuta Mission under The Church Missionary Society of London. Presented with The Society’s sanction, and with the good-will and Christian feelings of the Compiler,
“*John Stow.*”
“*March, 1852.*”

To the Secretary of the Society I thus wrote—

145 “Dear Sir, The Division of Books for the Abbeokuta Mission I forward to-day, and well pleased shall I be

if, eventually at least, they be allowed to give fluency to the varied tongues of the Native Tribes in The SAVIOUR'S Cause by advancement in the Truth of His Religion. Those for Sierra Leone I trust reached you in the last week.

"With much respect, Dear Sir, your's faithfully,

"4th March, 1852."

"John Stow."

The following Letter I received from Abbeokuta—

"Abbeokuta, November 20, 1851—(received 16th April, 1852.)"

146 "My Dear Sir, From one cause or another I have not written to my Friends the Lanfears since the arrival of their kind contributions to our Schools &c. or I should have written a line to thank you for your kind contribution of the Two Books forwarded by Miss Lanfear (to whom I had entrusted them to go in the Missionary box of presents,) at the same time for our Mission Library here. Mr. Crowther and myself were much pleased to receive such a token of Christian love to aid the spread of Vital Christianity in these dark Regions of the Earth. No books are used here by the People in general beside Yourba. Those only, who have been taught in Sierra Leone, are able to use English books; but a selection of books to form a Library open to all our Native Catechists, School Masters and Visitors will, I am persuaded, under the Divine Blessing, prove a rich store, whence they can at all times obtain helps to increase their knowledge of God's Revealed Truth, and establish them in the Faith. Thus they will be the better qualified to instruct All around, and render the more valuable assistance to us. Mr. Crowther I believe is now in England; perhaps you may have seen him to thank you in person. I have written a sort of general Letter to my Friends, and sent it to Miss A. Lanfear; hoping you may get to see it I do not write more here respecting our Mission.

"I remain, My Dear Sir,

"Your's respectfully and sincerely,

"John Stow, Esq."

(Signed)

"Isaac Smith."

The following is a Copy of Mr. Smith's Letter, alluded to in his Letter to me.

Extract of a Letter from the Rev. Isaac Smith, Missionary at Badagry, West Africa, dated October 20, 1849, to the Lanfears.

147 "When Mr. Townsend returned to England the Chiefs of Abbeokuta in Council dictated a Letter to Her Majesty Queen Victoria, and with it they sent a piece of cloth of Native manufacture, &c. These were in due time presented to The Queen by our Noble President; when he received Her commands to write a reply, to be accompanied by Two very elegantly bound Bibles (English and Arabic,) bearing the Royal Arms on the cover and a suitable Inscription within. His Royal Highness Prince Albert also sent a Steel Corn-mill to grind corn, at which two or more Men can work. These were sent through The Church Missionary Society to Sagbua, now the President of the Council; hence we had to convey them up to Abbeokuta and present them: this we did in the most public manner. We requested Sagbua to convene an Assembly of all the Chiefs at Ake (their Seat of Government,) to hear what The Queen (they call Her 'Obba,' i.e. King) of England had to say to them in answer to their Letter to her. We said nothing about the Presents. Accordingly a full Council met May 23rd, and we went in procession from our Mission Premises to the Agboni (or Council house,) our People, and many of the Heads of the Sierra Leone Emigrants resident in the Town, carrying the Presents. I can assure you it was a grand Day and a grand Meeting too. Here were not only the Chiefs, but Head Warriors, Elders, the Heathen and Idolatrous Priests, and the Chief of the Egba Nation. The sentiments of the Letter were very suitable, judicious and well-timed. Crowther read it in English and then gave it in Yernba (or Egba.) Mr. Crowther, Miller, Hinderer, and Myself, then addressed that great Assembly, the whole occupied us 4 hours. They were evidently much pleased and we truly thankful for such an opportunity to bring the real objects of our Mission before them, and to declare The Full Gospel, as the only legitimate Means Appointed by God to make any People and Nation great and happy. It is not for me to say what effect was produced, or to what extent the Truths advanced were felt; but this I know, that no ordinary impression was then made, and I trust their better feelings excited. Well, we are now at Abbeokuta, and a large Place it is; densely populated and surrounded by a strong mud wall and a ditch. We entered it by a southern gate, and proceeded to the eastern part of it, in which Ake is

situated. Before our arrival Sagbua sent his head confidential Messenger three times to meet us at Aweyade, 8 miles off; and now the same Man and very many of our own People met us in the way, and conducted us into and through a part of the Town to our Mission Premises, and we received a very hearty welcome from All. As soon as Sagbua and other Chiefs knew we had arrived, they also came to salute and bid us welcome, &c. &c. We found Abbeokuta a great Change from Badagry, and received considerable benefit from it. The Missionary Work there is very far in advance of it here, and the People really seem to be Prepared of The LORD for the Reception of The Gospel. The Congregation and Sabbath School at Ake fill the large Church sometimes to overflowing; it is really a pleasure to address such an attentive and eager Audience."

After relating the Trials from persecutions and the idolatrous Priesthood's exactions on deaths of Converts at other Missionary Stations, and even at Abbeokuta, Mr. Smith adds—

"I am not without trials and great difficulties, though of a different kind; the People here are too dead. I have lately had to fight amazingly hard against Slavery, Kidnapping &c. which have fallen one after the other upon me and my People. The War was a most serious matter, and I was, Aug. 11, forced to stand in the gap between the Parties in order to save Badagry from utter destruction. The Head War Chief here and the Ex-King of Sages were determined to expel a banished Chief, who had been secretly brought into the Town by the Head Chief, and the other Party were as determined he should not go out again. Hence War proclaimed at day-break and the Warriors of both Parties all summoned, the signal for action was mid-day if the Man had not left the Town. I was informed of this soon after 6 a.m. I sought Help of God, left Mrs. S. (ill in bed at the time) to avert the evil, if possible. Beside losing my breakfast I had a hard five hours' work; and with the timely and prompt assistance of some of the other Chiefs, I was most thankful to perceive the current rapidly changing; and at noon the matter was so far settled that the gong was beaten to order every one to his place, and to prohibit either Party from exciting the other, as the Case would be settled in an Assembly of the Chiefs, and

not by force of arms. You may conceive our anxiety on the one part and our thankfulness on the other. In the morning we knew not but the Town, our House too, would be a heap of ashes before evening; and now, before evening, a general calm prevails, and we can rest in peace once more. We hope to leave this to reside at Abbeokuta about Christmas, D.V.

(Signed) "Isaac Smith."

In writing to the Rev. Samuel Crowther in Aug. 1857 I said—

147* "Should you have an opportunity I will thank you to convey to the Rev. Isaac Smith my expression of the pleasure his kind Letter of the 20th Nov. 1851, dated from Abbeokuta, gave me, and which reached me in the April following. Did not I see you at Free Masons' Hall, at the Meeting of the Model Lodging Houses' Society, when The Prince Consort was in the Chair, and delighted, by his manly and intelligent Speech, every One of His numerous Audience, and you, I doubt not, among the Rest, seated as you were (if I am right in my conjecture) amongst the distinguished Female Branches of it.

"God Bless you and your labours to win African Souls to CHRIST, and to gain for them, in the Faith that maketh not ashamed, Eternal Salvation and Sanctification in Immortality! In Christian Fellowship,

"Believe me your's faithfully,

"Croom's Hill, Greenwich, 11th Aug. 1857."

"John Stow."

To Dr. Gutzlaff and the Wife he took from Clifton, as engaged in a Chinese Mission, and considered as peculiarly skilled in that Language, I sent, through the Lady's Father, Mr. Gabriel, Copies of Three of my Works, and thus wrote with them to him—

148 "To the Rev. Dr. Gutzlaff.

"Rev. and Dear Sir, Having presented to Both the British and American Episcopal Missions to China (a Country with which your literary fame and Spiritual labours are so distinguishingly associated) some Copies of Books I have brought through the Press for private distribution, I respectfully offer to your notice and acceptance Copies of the Works, which have been gratifyingly acknowledged from Both Missions; and which have been not less encouragingly

received by His Present Majesty of Prussia, who, through his Excellency Chevalier Bunsen, assured me 'they would form a valuable addition to His private Collection at Berlin.' But as a Letter I received in the Spring of this year from the American Mission in China will best convey the favorable impression the Works have there made, I venture, under the feeling that no confidence will be thereby betrayed, to send you a copy of that Letter. And should you, on your return to China, have the opportunity, I shall be obliged if you will convey to Bishop Boone and to Mr. T. W. Syle, his Chaplain, my sincere thankfulness to Both for so kind and friendly and feeling acknowledgment of my Tribute to their Missionary Library. The Works, of which I now present Copies to yourself, are 'Thoughts on The Gospel of Jesus Christ,' 'Reflections on The Epistles of St. Paul and on That to the Hebrews,' and 'a Biblical Catechism.' To yourself and Mrs. Gutzlaff I offer a Copy of 'Family Prayers from The Bible Version of The Psalms,' and from Reflections Thereon, and also from 'The Liturgy of The Church of England.' Being on a visit to Friends at Clifton, from them I learnt of your recent Matrimonial Connection with a Clifton Lady, and therefore I send my Offering with Congratulations to Both through the Head of her Family.

"I am, Rev. and Dear Sir, faithfully your's

"Of Croom's Hill, Greenwich,

"John Stow."

"But for a few days more at 7, Polygon, Clifton, 7th October, 1850."

And at the same time wrote to the Lady's Father—

149 "To J. B. Gabriel, Esq. Richmond Terrace, Clifton.

"The enclosed Letter I will thank you to let your Son-in-law, the highly respected Dr. Gutzlaff, have; and as it is not of a private nature I have left it open, that you and any Members of your Family may peruse it. The Books referred to in it I also leave under your kind charge, and which, I shall be additionally obliged, if you will let Dr. Gutzlaff have at an early opportunity.

"I am, Sir, Your's truly,

"John Stow."

Since writing my Letter to Dr. Gutzlaff a doubt has been suggested to me, whether he is in the Ministry; but, whether or not, he

seems ably to have acted the parts of One towards aiding Chinese Conversions to Gospel Light and Guidance. I therefore direct my Letter to Dr. Gutzlaff only. The Insertion in each of the first Three Books was—

“To The Rev. Dr. Gutzlaff. Presented with respect for and admiration of his Christian exertions in China, by the Compiler,
“*John Stow.*”

“October, 1850.”

In the book of Family Prayer—

“For The Rev. Dr. and Mrs. Gutzlaff. Presented with Christian feeling and good wishes in their Chinese career, by the Compiler,
“*John Stow.*”

The following Letter came from the Lady's Father—

“*Clifton, October 9, 1850.*”

150 “Sir, I beg to acknowledge the receipt of your Letter of the 8th instant, and thank you sincerely for your kind Congratulations to my Son-in-law and Daughter, as also for your valuable present of Books. Your Letter shall be forwarded immediately to Berlin, where Dr. Gutzlaff and his Wife are sojourning for a few days on their way to China (Overland); but the parcel must, I fear, remain here for the present, as the last chest was sent a few days before the receipt of it.

“I am, Sir, Your's truly,

“*To John Stow, Esq.*”

(Signed) “*John Gabriel.*”

Having recently applied by Letter to Mr. Gabriel or his Family to learn the fate of the Books I appropriated to Dr. Gutzlaff, whose Death had been publicly announced, and whose Widow, it was reported, had again married a Missionary, I received an Answer, of which the following is a Copy—

151 “Dear Sir, My Sister, Miss Gabriel, forwarded me your note relative to your kind present of Books to my late Husband, Dr. Gutzlaff. I remember their arrival perfectly, just before his last illness, and suppose he did not write you, from press of occupation. He had so many presents of the kind, on his journey, that it would have taken up very much of his valuable time to acknowledge each. My beloved Father has gone to his rest some years since. Your Books are in my Library in London. Dr. Gutzlaff's illness and

death, and the circumstances connected with that sad trial, have entirely obliterated all minor particulars of these Special Books, and I cannot at all speak with certainty as to his estimate of them; I have no doubt he fully appreciated them.

Your's truly,

"April 11, 1860."

(Signed) "W. Croft."

"John Stow, Esq."

The following Letters came to me from the West Kent Church of England School Masters' Association. Dated from the School House at Lee, Blackheath—

"15th March, 1865.

152 "Sir, I venture to take the liberty of troubling you with the enclosed Report of the above-named Association, and, in compliance with a desire of the Committee, to request that you will allow your name to appear as a Vice-Patron of this Society. Hoping that you will kindly grant us the favor of your countenance and support,

"I have the honor to be, Sir,

Your most obedient Servant,

"To John Stow, Esq." (Signed) "Henry Wedlock, Hon. Sec."

To which I gave this Answer—

153 "To Mr. Henry Wedlock, Honorary Secretary.

"The Invitation conveyed by you from the Committee of the Association to join the Association, had it been confined to the expression of a wish that I should take my rank in it merely as a Subscriber I should have felt no hesitation in acquiescing. But when a Station so distinguishing, and creating a Public impression of a fitness for a Post so discriminating and influential as a Vice-Patron, I am too sensible of an entire absence of qualification appropriate in any degree to support the modern System of Education and Tuitional Advance, that I must decline the proposed honour, though offering freely my name as a Subscriber, and with a reserved intention of presenting Copies of some of my Books, which have been appreciated by Some of your Members (as in Other Influential Quarters,) as an addition to the Library of the Association, if acceptable.

"To the Committee and to yourself I beg leave to return my suitable acknowledgments, and desiring it to be borne in

mind that my Scholastic training was ended before the present Century began, and therefore long before the Lights of the present Generation had shone forth,

“I am, Sir, your’s truly,
“*John Stow.*”

“17th March, 1855.”

On the 15th of October, 1855, the Secretary wrote—

154 “Sir, Upon referring to your Letter, in which you kindly promised a donation of Books to the Library of the Society, for which the Committee feel very grateful, I respectfully beg to state that they have authorized me to receive them, whenever it may be most convenient to you to send them.

In consequence I forwarded, for the Society’s Library, Copies of ‘Thoughts on The Gospel,’ ‘Reflections on The Epistles of St. Paul,’ ‘Family Prayers from The Psalms and Liturgy,’ ‘Version of The Psalms’ and ‘Thoughts on The Liturgy;’ stating in my Letter, that I should have added ‘A Biblical Catechism’ but that I was engaged in an Appendix to it, of which, when printed, I promised a Copy.

155 “And I shall be glad to know the opinion of the Members of your Body, generally, upon it, and if it should be thought acceptable for Schools. I also have in the Press a Second Volume of ‘Thoughts on The Liturgy,’ comprising the Baptism, Communion, and other Services of our Church. And of this, when complete, a Copy shall be reserved for your Association. With respectful compliments to your Committee,

“Your’s truly,
“*John Stow.*”

“23rd October, 1855.”

The Insertion in each of the Books first presented was—

“To the West Kent Church of England School Masters’ Association for the Promotion of Elementary Education. Presented under the encouragement of the Committee, and with a Christian feeling towards the Society’s object, by the Compiler,

“*John Stow.*”

“October, 1855.”

On the 25th October the Secretary wrote—

156 “Sir, I have the honour to acknowledge the receipt of your communication of the 23rd instant, accompanied by Five very excellent Works, which I laid before the Com-

mittee at their meeting last evening; and I beg most respectfully to state, that they have requested me to convey to you an expression of their gratitude for what you have kindly sent the Association, as also for your future kind intention towards it.

“Your most obedient Servant,
“To John Stow, Esq.” (Signed) “Henry Wedlock, Hon. Sec.”

157 In the Nov. following I presented Three Copies of ‘The Biblical Catechism’ with the Appendix. And subsequently Two or Three Copies were sent for circulation amongst the Members of the Association. But no direct Answer to the Question I put to them has reached me. In August, 1856, I presented them with a Copy of the Second Volume of ‘Thoughts on The Liturgy’ for their Library, with my best wishes and Christian hopes.

In 1849 and 1850 a Society of Young Men of the Church of England, with the object of aiding Missions at Home and Abroad, having been brought under my notice, (the Parent Society was at first stationed in Bride’s Passage, Fleet Street,) and having presented Copies of ‘Thoughts on The Gospel,’ ‘Family Prayers from The Psalms and Liturgy,’ ‘Metrical Version of The Psalms,’ and the ‘Biblical Catechism,’ I received from the Honorary Librarian on the 26th July, 1849, Edward P. Hathaway, Esq. as follows. After attributing some delay to his own illness, he wrote—

158 “Allow me to return you the very cordial thanks of the Committee of the Society for your very acceptable present of Books to the Central Library, and for your further munificence in offering to furnish our respective Auxiliaries with a similar Gift. The accompanying paper will give you the name and address of the local Secretary of such of our Branches, placed according to the date of institution, as have Libraries.”

Each Book had this Insertion—

“For the Library of The Parent Institution of The Church of England’s Young Men’s Society. Presented with the Christian feeling and hopeful sympathy of the Compiler,
“June, 1849.” “John Stow.”

The different Branches of this Society, for which similar Presentations were made, and in general gratifyingly acknowledged, were, Islington, Bury St. Edmund’s, Cambridge, Ipswich, York, North Staffordshire, Walsall, Hastings, Bristol, Winchester, Liverpool and Brighton.

Each Set had appropriate similar Insertions.

From The Islington Branch the Secretary wrote—

159 "Sir, It is my pleasing office to convey to you an expression of the very cordial thanks of our Committee for your kindness in presenting to their Branch, Copies of Works compiled by you, and including one on the most blessed of all Subjects, entitled 'Thoughts on The Gospel of Jesus CHRIST.'

"They would desire to appreciate very highly the kind sympathy and interest, which have dictated the Gift; and would further beg your prayers on their efforts for the Young Men, with whom they stand connected. May the Blessing of GOD'S HOLY SPIRIT richly descend on the Writer, and all those Youths into whose hands the Books may fall.

"Believe me, Dear Sir, Your faithful and obedient Servant,

"29th August, 1849." (Signed) "Will. J. Jecks, Hon. Sec."
"John Stow, Esq."

From the Cambridge Auxiliary came as follows—

160 "Sir, I have the honor to acknowledge the receipt of your kind note and the handsome Donation by which it was accompanied, both of which I have laid before my Committee, and have the pleasing duty of sending you a Copy of a Resolution passed by them on the 3rd instant: 'That the cordial Thanks of the Committee be given to John Stow, Esq. of Croom's Hill, Greenwich, for his handsome Donation to the Library; and that his kind offer, with reference to a further Donation, be most gratefully acknowledged and accepted.

"Again thanking you for your kind wishes for our usefulness, and intreating your prayers that we may be so,

I am, Sir, Your most obedient Servant,

(Signed) "Richard P. Hardman, Hon. Sec."

"5th October, 1849."

"John Stow, Esq."

On the 18th October The Parent Society's Secretary wrote—

161 "Dear Sir, I beg to acknowledge the receipt of your handsome presents of Books for the York and North Stafford Branches of this Society; and to inform you, that I

shall command an *early* opportunity of forwarding them to their respective destinations. I cannot help expressing on behalf of this Committee their heartfelt thanks for the kind and Christian interest you have manifested on behalf of the Society at large. It is their anxious desire and earnest prayer that your Christian efforts, to promote the growth of piety amongst both Old and Young, may be largely blessed. With every sentiment of respect and esteem,

I remain, Dear Sir, Your's faithfully,

"John Stow, Esq."

(Signed) "R. S. Handyside, Sec."

On forwarding to The Parent Institution Copies for other Auxiliaries both in London and in the Country Mr. Handyside wrote—

162 "The Committee, with their cordial thanks, earnestly hope and pray, that the Books may be, under the Divine blessing, rendered highly conducive to the furtherance of truth and piety among those Young Persons for whose benefit they were given by the generous Donor. And they further pray, that your useful life may be long preserved; that your Christian efforts for the promotion of God's glory, the extension of The Redeemer's Kingdom, and the advancement of saving Truth, may be largely blessed. With Christian esteem and regard,

"Ever your's faithfully,

"John Stow, Esq."

(Signed) "R. S. Handyside, Sec."

This last Letter of Mr. Handyside was in consequence of my Copies of "Reflections on The Epistles of St. Paul," for the Parent and Missionary Societies, being received.

163 The Honorary Secretary of The Cambridge Auxiliary, in acknowledging their Copy, conveyed the Committee's sense of the further very acceptable Donation to the Library, and their wish for many returns of that Christmas Season, each Year finding me rejoicing in the Service of my LORD and MASTER.

"4th January, 1850."

On presenting Two Copies of "Thoughts on the Liturgy of our Church" to The Parent Institutions, and on announcing it to the Secretary, I said—

164 "Should the Committee consider them as likely to engage the attention of the Young Members of the

Society, I should have pleasure in adding them for each of the Auxiliary and Branch Societies' Library."

"2nd February, 1850."

On the 11th of March, Mr. Handyside, after severe illness, again wrote—

165 "I have much pleasure in presenting you with the most cordial thanks of the Committee for your last donation of Books; and I beg to state that, from all I can learn, they are both read and duly appreciated by the Members of the Society. May God in His Grace, render the reading of them subservient to the furtherance of His own Glory, and to the Edification of the Young both in London and in the Country. With earnest prayers that The ALMIGHTY may long preserve your life, and render your self-denying Christian efforts a blessing to the best interests of truth and piety in the World,

"I have the honor to be, Dear Sir,

"Your faithful Servant,

(Signed)

"R. S. Handyside, Sec."

The stamp of Death was at that time, distressingly to me, upon his Countenance.

From The Bristol Branch there came a Resolution—

166 "That the best thanks of this Committee be given to John Stow, Esq. for the excellent and valuable gift to their Library of his valuable Christian Works; and that it would afford them great pleasure to receive his other Work, 'Reflections on the Epistles of St. Paul and That to the Hebrews.' [The Writer, Mr. Grainger, the late Librarian, adding] "I trust that we shall not only find your Books an addition on our shelves, but that, under the Divine teaching of God's HOLY SPIRIT, they will be made a blessing to many an earnest and sincere Enquirer after truth; so that at the last, when we all must appear before CHRIST's judgment-seat, you may appear with many jewels adorning that Crown, which the righteous Judge hath prepared for all His faithful Servants.

"I am, Dear Sir, Yours very respectfully,

(Signed) "Jas. Grainger, late Librarian."

- 167** From the Walsall Branch Mr. Handyside conveyed the Acknowledgments and a request for the additional Work offered.
 "23rd March, 1850."

On the 28th March, 1850, he wrote—

168 "Dear Sir, It affords me a sacred pleasure to convey to you the warmest expressions of gratitude of the local Branch Committee of Hastings and Liverpool for the valuable donations of Books you have severally presented to them for the use of the Members respectively. The Committees have severally expressed their decided approbation of the Works, and regard them as calculated to be of great practical utility and benefit to the Members of their respective Associations. With fervent prayer that the Reviving and Sanctifying Influences of The HOLY SPIRIT of GOD may accompany the reading of them, and that they may be largely blest to the furtherance of those practical Truths and Doctrines of Evangelical Religion which they contain and elucidate. I have the honor to be, My Dear Sir,

"With Christian esteem, your faithful Servant,

"John Stow, Esq."

(Signed)

R. L. Handyside, Sec."

- 169** From the Walsall Committee intimation was given me, that on finding in the Inclosure with the 'Reflections on St. Paul's Epistles' that I had yet in reserve One more Production, 'Thoughts on the Liturgy,' which I had offered to present to their Library, added, "If it would not be asking too much they would be thankful to receive the same;" and which, on the 7th of May, I sent, and for which grateful thanks were acknowledged.

From Bristol on the 4th of May, 1850, the Librarian wrote—

- 170** "I am desired by the Committee of the Bristol and Clifton Branch to acknowledge the receipt of your valuable Work, which has passed the Clerical Referee; and to forward you a Copy of the Resolution passed at their Meeting, viz. 'That the best Thanks of this Committee be given to John Stow, Esq. for his additional gift to the Library of his Valuable Work on 'The Epistles of St. Paul and on That to the Hebrews,' hoping that it will be made a blessing to those who are privileged to be the Readers thereof, with many thanks.'"

The Librarian adds—

“The Book has been read and highly spoken of by those who have been able to obtain it. Your other Works are in active circulation.

“I am, Sir, your most obedient Servant,
(Signed) “Henry H. Slade.”

From the Winchester Branch the Hon. Sec. transmitted a Copy of their Resolution, as follows—

171 “That the best thanks of the Committee of our Society be tendered to Mr. Stow for his kind donation of Books.”

On the 19th June, 1850, Mr. Handyside wrote—

172a “Dear Sir, I hope you will kindly pardon my neglect in being so long in acknowledging your last favour and your handsome present of Books. It is not necessary for me to say how very acceptable they were to the Committee, as you are already aware of the high importance they attach to your Productions. There is a tone of piety and a soundness of principle exhibited in their pages, which must render them both acceptable and profitable to all.

“I beg also to take this opportunity of presenting you with the cordial Thanks of the Officers of those Branches of this Society to which you have kindly made similar presents. It will be gratifying to you to learn that they are highly valued by the Members and largely read by them. With earnest prayer that your life may be long spared to be a blessing to many, I am, Dear Sir, your's faithfully,

“John Stow, Esq.” (Signed) “R. L. Handyside, Sec.”

Some other Letters in connection with this interesting and expanding Society of Christian Young Men, in aiding Missions at Home and Abroad, at the same time seeking to ground themselves in the Truths of Christianity.

From the North-East London Auxiliary—

“July 2, 1849.

172b “Dear Sir, I am directed by The Committee of the North-East London Auxiliary, and in accordance with a Resolution passed at their last Meeting, held June 28, to convey to you their most sincere and grateful Acknowledgments

of your kindness to them by so valuable a present of Books. They desire also to thank you for the kind expression of interest in the continued welfare and success of the Society, accompanying the present.

"I am, Dear Sir, very truly your's,
"John Stow, Esq." (Signed) *"Thos. Noble, Hon. Sec."*

From the Ipswich Auxiliary—

"1st November, 1849.

172c "Sir, I am directed by the Committee (met on the 30th ult.) to acknowledge the receipt, with Thanks, of the donation of Books kindly presented by you, and which the Committee trust will be duly appreciated and perused with profit by the Members of the Society. And at the same time the Committee are obliged by your manifest interest and sympathy, and are prepared to receive any *further* like Donation in aid of the Library with greatest pleasure.

"I am, Sir, your's obediently,
"John Stow, Esq." (Signed) *"Joseph Work, Secretary."*

From the Bury St. Edmund's Branch—

"Nov. 8, 1849.

172d "Sir, As one of the Secretaries of The Church of England Young Men's Society established in this Town, I am directed to express the grateful Thanks of the Members of our Auxiliary for the parcel of Books lately presented by you to us. Our Library, being at present but slender, they are an acquisition, which we have no doubt will be fully appreciated by our Members; and in sincerely thanking you for the same, and hoping that your kindness may not lose its reward, I remain, Sir, your obedient Servant,

"John Stow, Esq." (Signed) *"Francis Cooper, Secretary."*

From the North-East London Auxiliary—

"Nov. 24, 1849.

172e "My Dear Sir, I am directed by the Committee to acknowledge, with their most cordial Thanks, the Volume which you have so kindly presented to our Library. We feel most thankful that there are many who take an earnest and lively interest in the well-being of our Society; and we do with gratitude acknowledge the kind sympathy

and good wishes which you were pleased to convey to us in the note accompanying your Volume.

"And truly we need such kind Friends, for in this District of London especially, where there exists much Spiritual darkness and apathy and carelessness concerning the Things of God, there are many discouragements presented and many obstacles opposed.

"I am, my Dear Sir, very truly your's,

"*John Stow, Esq.*" (Signed) "*John Noble, Hon. Sec.*"

From the York Branch—

"4th January, 1850.

172f "Sir, Along with a parcel from The Parent Society I last night had the pleasure to receive your very handsome donation of Books to the Library of the York Auxiliary to The Church of England Young Men's Society. It would be ungrateful to permit such generous kindness to remain for a moment unacknowledged, and I therefore venture to anticipate the periodical Meeting of our Committee, and at once to tender you the warmest Thanks of the Society for your very valuable gift. I may also add (but I fear to presume on your great kindness) that we shall welcome with pleasure the additional obligation under which your generosity would place us, by the addition to your already valuable offering of the Work to which you are good enough to refer in your Letter of Presentation. With Christian regard,

"I am, Sir, your's very faithfully,

"*John Stow, Esq.*" (Signed) "*Jos. Wilkinson,*
"*Secretary to the York Auxiliary.*"

From the North Staffordshire Auxiliary-- "January 7, 1860.

172g "Dear Sir, I am in receipt of your handsome Donation to our Library, enclosed by favour of Mr. Handyside. The Committee of the Auxiliary desires me to thank you on behalf of the Members for a present no less valuable than unexpected.

"You kindly intimate that (should the Committee desire) you will forward another of your Publications, 'Reflections on the Epistles of St. Paul and on That to the Hebrews.' It would be considered an acceptable addition to those now sent; and if you will not think us importunate, we would

respectfully solicit the further favour; it would be highly valued. I remain, Dear Sir, your's respectfully,

(Signed) "For F. Bishop, Sec., Edwin Albert."

"John Stow, Esq."

A Copy of that Work was sent in the same Month.

From the Walsall Committee—

"April 22, 1850.

172h "My Dear Sir, I am requested by the Committee to tender to you their grateful Thanks for having so kindly presented them with the several Volumes of your own Works for the use of their Library. They very much approve of them and also anticipate their usefulness.

"Believe me, Dear Sir, your very humble Servant,

"To Mr. J. Stow."

(Signed)

"H. Archer, Hon. Sec."

From the Same (Walsall) Auxiliary—

"11th May, 1850.

172i "My Dear Sir, I am requested by the Committee to acknowledge the receipt of 'Thoughts on The Liturgy of The Church of England,' and for which they beg to tender their grateful Thanks.

"J. Stow, Esq."

(Signed)

"H. Archer, Hon. Sec."

I forwarded Copies of Six of my Works for the Library of Winchester College, under the introduction of the Librarian, with the Insertion in each—

"For the Library of Winchester College. Presented under the introduction of the Rev. Dr. Frederic Parry Hodges, the Librarian, with the respect and Christian feeling of the Compiler,

"John Stow."

"October, 1852."

I thus wrote to Dr. Hodges with them—

173 "My Dear Sir, The promised Copies of the Six Works for the Library of Winchester College I consign to your offered charge. The packet I have left unsealed, that, as leisure and inclination may occur before the lodgment of them in their intended destination, you may form your idea of them, framed, as I hope they may be found, upon the principle of comparing and associating Scripture with Scripture,

and in the sincere wish to promote in the hearts of their Readers and Hearers an increasing love of CHRIST, and a faithful Championship in His Great and Glorious Cause. With every good wish towards yourself,

“Believe me, My Dear Sir, faithfully your’s,

“29th October, 1852.”

“John Stow.”

The Answer—

174 “My Dear Sir, Pray accept my Thanks, in the name of Winchester College, for your presentation of your Works to its Library, and believe me very truly your’s,

“Nov. 2 1852.”

(Signed) “Frederic Parry Hodges,

“John Stow, Esq.”

“Sacristan and Librarian.”

During the War with Russia in 1855-6 Books having been Publicly called for, to be sent out to the Hospitals of the Army in that Campaign, I, through the influence of the then Secretary to the Admiralty (the present Admiral Hamilton) wished to send out to the Chaplain-General of the Army, Copies of some of my Works, in the hope that they might be serviceable to the Wounded in the Hospitals. This I accordingly did through the Honorable Lady Hamilton and the Admiral’s countenance. And in January, 1856, much to my surprise, I received from a Young Clergyman, whom, as of a Greenwich Family, I had known from his Boyhood, a Letter as follows—

“Scutari Barrack Hospital, Dec. 29, 1855.

175 “My Dear Sir, It was with sincere surprise and pleasure that I observed your name as the Author and Donor of some Books to this Hospital; some of which were opened before me, while conversing with our Senior Chaplain, Mr. Sabin, who, on my naming my having the privilege of your acquaintance, asked me to write and convey to you his Thanks for the Books you have kindly sent. I trust they will be valued in the Library, and I had the satisfaction of presenting one of the Catechisms, bound, to a Soldier, who wished for a book of the kind (bound with spare blank leaves,) for personal use. I have under my charge as Chaplain 9 Wards, each containing at present about 15 or 16 Men. I called at your house just before receiving my Appointment and found you were away from home. If you should wish to send any Books for the Sick here and will confide them to my care, it will be the best way to be sure of their reaching the kind

of Persons, for whom they are suited. Religious Newspapers and Magazines; also Books of an Allegorical kind like Adams', or Nelson's, or Bunyan's, or Legh Richmond's Annals, are most prized by them. With best compliments to yourself and to Mrs. Stow,

"I am, My Dear Sir, yours faithfully,
(Signed) "A. R. M. Wilshere."

"My Mother is with my Eldest Brother, Chaplain at Gottenburg, Sweden."

"John Stow, Esq."

To this Letter I wrote in Answer—

176 "To The Rev. A. R. M. Wilshere, Chaplain at Scutari Barrack Hospital.

"14th January, 1860.

"My Dear Sir, Your Letter in many ways was a source of pleasurable feeling to me. It was the first intelligence I had had of the Books even having arrived. It was a Providence I considered that they should have fallen under the observation of One who could not but give them attention from his knowledge of, and regard for the Writer of them. It enabled me to convey to Admiral and Lady Hamilton (who were kindly instrumental to their being forwarded to the Crimea), that they had reached their destination. I took the opportunity of sending them an extract from your Letter, to shew the kind of Books recommended to be sent out, thinking that your hint, as to the selection of Annals, might be acted upon by them. To Mr. Sabin, the Senior Chaplain, I offer, through you, my appreciation of his message of thankfulness. Should you, after investigating the Works, feel disposed to bring them into exercise in your division of the Hospital, I should be pleased, if you would try the effect, first among a chosen Few of the *Protestant* Invalids, whether Churchmen or Presbyterians, to read a Psalm from *The Bible*, then the corresponding *Version* of it in my Book, with its opening description, and close with the two prayers, from *The Family Prayers*, applicable to it, adding *The Lord's Prayer* and *Doxology*. This would be a short Service in the nature of a Lecture, or an occasional Substitution for one. A few trials would satisfy you whether such a course of reading would adapt itself to the Serjeants, Corporals and

Privates, who manifest a Religious feeling and agree upon the *Broad Basis of Gospel and Protestant Principles*. The Romanists, I conclude, would not be *allowed* by their Priests to attend even such a course of Delivery.

“Since the Books were forwarded from my home to the Admiralty for transmission, I have had printed and bound up with the prior print of *The Biblical Catechism*, as an *Appendix*, the Quotations in full for the support of the Dicta in the Work, as pointed to in the figured notes; and I shall direct one to you, that you may be spared the reference to *The Bible* in tracing all. I may forward several Copies of them should I meet with encouragement to do so, to Mr. Sabin, yourself and any other Chaplains, at other Hospitals. From the Soldier, to whom you gave one of the Copies, I shall like to have his *judgment* upon the production; the blank leaves he may make use of in his reading progress. Have you, occasionally, Officers in your division of Wards, or are they mostly under the Senior Chaplain’s intercourse and Religious counsel? Your Eldest Brother’s position at Gottenburg, with his filial care of your Mother, I was interested to hear; though what the outbreak of War between Sweden and Russia, should it occur, would end in, may give rise to a call for Further Divine Support against the Czar and his Legions. With my Wife’s good wishes and my own,

“I remain, My Dear Sir, your’s truly,

“*John Stow.*”

On the 1st of February, 1856, The Chaplain again wrote, dating from “Scutari General Hospital”—

177 “My Dear Sir, Though the post does not go out for a day or two, I lose no time in beginning a reply to your kind note, which I was very glad to receive; and it will be a great pleasure to me, as far as my opportunities afford, to carry out your wishes,—wishes dictated by benevolence. My charge has been altered to a more arduous and responsible one since I wrote to you. I now have the General Hospital assigned to me in place of the Barrack Hospital, and about four or five times the number of Patients. To a Soldier I have entrusted another Copy of *The ‘Biblical Catechism;’* he has promised to fill the blank paper with his own observations (D.V.); when this is returned to me I will keep it for you

as an interesting memorial. The other Soldier, of whom I spoke, asked permission of the Authorities to take his Book with him to England, he left soon after; he too wished to write remarks on the blank leaves and have a pocket companion in a Religious work of the kind, and was very thankful for it, as it just met what he wanted. In both Hospitals we have Officers, but a Sick Officer is now happily the exception. They have no doubt mostly been sent to England.

I again wrote to him, thanking him for the intelligence his Letter conveyed, and for the tone of friendly attention to my Suggestions. At the same time I sent a Copy of 'Thoughts on The Gospel,' and said—

178 "Should the Division of the life of King David, as One of the Progenitors of The MESSIAH in His Human Nature, being a Warrior of the highest Order, be likely to interest the Soldiers, or any portion of them, you might go through the reading in short selections, as opportunity may offer; and you may describe me as having twice been a Soldier myself, once towards the close of the last Century in the Corps of Greenwich Volunteers, when I was promoted to a Corporalship in the 1st Company; and in the early part of this Century as a Private in the Law Association, or Temple Corps. Should any of the Works now with you fall under Miss Nightingale's observation, and she seem to think favourably of them for Hospital use, I should have pleasure in presenting any Copy to her. I am writing under a severe cutaneous disorder, affecting my head, face and eyelids, extending from the crown of the head to the knees, so that I cannot write as freely or as fully as I might wish to do; and must conclude with my best wishes that you may be Sustained from Above in your extended and important office; and

"Believe me your's very truly,

"25th February, 1860."

"John Stow."

The Chaplain acknowledged the receipt of the Two Books I sent him, and afterwards on the 9th of June, 1856, wrote from Kadekoi, Crimea, saying—

179 Miss Nightingale having come up to the Crimea since my arrival, I took the opportunity of introducing to her notice, through a Friend, the Works which you had sent out.

She has sent me a message, through the same Channel, which the Clergyman in question brought me this morning, that she thinks the Work she has seen (The Biblical Catechism with its Appendix I conclude) is a very nice Work indeed. I hope now to leave the Crimea in a few days.

From the Eldest Brother I heard about this time, dated from Gottenburg, Sweden, February 27th, 1856, thus—

180 “My Dear Sir, It is with extreme gratification that I hear from my Brother, now at Scutari, that he has been happily involved in a correspondence with you. I cannot resist the temptation, which this pleasing communication presses upon me, of conveying to you my very sincere congratulations, that it has pleased God to spare your life so long, and that you are still able, as ever, to occupy your attention with acts of Christian beneficence. I hope you will not regard this letter as an uncalled for demonstration of esteem for you. I cannot forget that you were a kind Friend to me while reading at Cambridge, and I feel thankful at this distance of time to be permitted to assure you, that I must, while my life is spared, cherish the most agreeable remembrances of you. I pray that you may continue to enjoy every heavenly and earthly consolation. It has often been my wish to write to you; but I have always feared giving you a burdensome correspondence. I trust that the ministry of our Church in this Town is steadily progressive. The state of Religion in Sweden has not been high, but it is hopeful, and there is an increasing party in the Lutheran Church anxious to see more vitality in its operations. Allow me again to express my sense of obligation to you, and with my Mother’s and my own kind compliments to yourself and Mrs. Stow,

“I am, My Dear Sir, always your’s with great esteem,
“*John Stow, Esq.*” (Signed) “*Edward C. Wilshere.*”

This Letter I answered with the feeling that could not but arise on its perusal. And in consequence I again heard in reply, as follows—

“*Gottenburg, July 30th, 1856.*”

181 “My Dear Sir, In obedience to your kind intimation that you would not object to hear from me upon your return to Greenwich about this date, I have the gratification of

answering your very agreeable and prized Letter. In that Letter was but one shadow, viz. the account of your disturbed health, which I was very sorry to read, and I fervently trust that the Harrowgate waters may have confirmed your convalescence. I could scarcely realize that you should be upon the verge of fourscore. Eighty is indeed an unusual age, but I have known several, who have enjoyed health years beyond that period; indeed the Vice English Consul here is in his eighty-fifth year; and another Gentleman here, with whom I was intimate, lived in excellent health until his eighty-eighth year; and I pray that you may enjoy your restored health in happiness with your Family and your numerous cordial Friends for many years longer. The account you were so very good to give me of your Publications is very interesting to me. Upon reading that your Theological Writings were so numerous, which I am almost ashamed to confess I did not know before, although I had known and had read a Publication of your's some twelve years back, I resolved immediately to ask the name of your Publisher, that I might possess the Works of a Friend, unto whom I am under obligations, and whom I have so long known and felt regard for. My Brother Alfred (the Crimean Chaplain) has come over in the interim, having no home in England, and has brought with him your 'Thoughts on The Gospel' as a valued present from you to me, and I have immediately attacked it. Now I will tell you boldly what I think, because you cannot be flattered by me. It is most soothing and refreshing; it seems to distil the pure truth so gently and encouragingly, that I find it difficult to lay it down. Please to accept my true gratitude for the Gift, which will be of much service to me privately and officially; and my poor prayers for blessings upon you in return. There is no Chaplain's Library here as this is a Government Appointment, like a Crown Living in England; but I must sooner or later acquire your other Writings for my own use. You have asked me whether I know the Countess Gyldenstolfe."

As through the Wife of one of my Nephews known to her Abroad, I had received a note from the Countess, thus worded—

182 "Sir, My Dear and Kind Friend Mrs. H. has informed me that you have had the great goodness to think of

presenting me with one of your Works. Accept, I beg of you, my most sincere Thanks, and be persuaded that I shall read the Book you have been kind enough to transport, with as much interest as gratitude, and the arrival of which I am waiting with the utmost impatience. Though personally unknown to you, permit me, Sir, to avail myself of this occasion to express my most sincere feelings of esteem; and

“Believe me to remain very much your’s,

(Signed) “*Linla Gyldenstolfe*,

“*Nee von Fortu.*”

Resuming Mr. E. W’s Letter—

“I do not know her Ladyship, as she resides at Stockholm, which I have not visited. But should I be ever thrown in her way and introduced, I will not fail to mention your name to her as that of a Gentleman whom I have the honor to know. It is very probable that her Ladyship is known to some of my Congregation, but just now they are almost all scattered for recreation over Europe,—in England, or Swedish watering places. The British here are chiefly Scotch, and, as Merchants, remarkably prosperous, but no less kind-hearted and hospitable. I hope also that Vital Christianity is, with The Divine Blessing, progressing among us. May I humbly and earnestly petition for your kind prayers. [And after some statement of his Mother and Brothers, writes,] You of course were acquainted with my marriage some ten years ago. Since then I have had unexpectedly storm after storm of sorrow and loss, amid many Mercies; and am the Father of one Son, 4 years old, whose life is a Miracle; and my dear Wife, a Jersey Lady, is an ever-increasing comfort to me. My Brother is absent for a few days or he would send his respectful regards to you.

“I am, My Dear Sir, ever your obliged Servant,

(Signed) “*E. C. Wilshire.*”

“*To John Stow, Esq.*”

Understanding that a Literary Society had been founded in Jerusalem, I forwarded, for its Library, Copies of some of my Works, through Dr. McCaul and his Son, as acting for the Society in England. And in a Report of the Principles and Proceedings of the Society, amongst other objects of its investigation and research, it is said—

183 "Those of us devoted to the study of Ancient Oriental Languages in connection with The Bible will find, within its pages, not only the regular Hebrew, Chaldee and Greek, but remnants of Ancient Egyptian words, traces of Canaanitish local denomination (which still subsist in use to our days.) Fragments of Samaritan formation of Names, as well as of the Language, become peculiarly interesting from finding the same in arrow-headed Characters of writing among the excavations in Nineveh; quotations of vernacular Syriac in the New Testament and the use of Latin words in the Greek Gospels, which serve to demonstrate the only period at which those Gospels could have been written. And amongst the Contributions to the Society are thankfully acknowledged many donations of Books, and expressly from J. Stow, Esq. Croom's Hill, Greenwich, Works, 4 Vols. (second donation.)

The Four Books I presented in September, 1850; these were 'Thoughts on The Gospel,' 'Reflections on St. Paul's Epistles,' 'Thoughts on The Liturgy,' and The 'Biblical Catechism.' Mr. McCaul's Acknowledgment was thus—

184 "Dear Sir, In the name of the Trustees of the Library and Museum at Jerusalem, I have the honor to thank you much for a present of Books for their Library." [And after mentioning Contributions from other Sources, and coins and natural curiosities, concludes,]

"I have the honor to subscribe myself,

"Dear Sir, with much respect, your's most truly,

(Signed) "Joseph B. McCaul."

"Saint Magnus Rectory, London Bridge, Sept. 10, 1850."

"J. Stow, Esq."

In each of the Books the Insertion was—

"For The Library of The Jerusalem Association for Literary and Scientific Investigation. Presented with the respect and Christian feeling of the Compiler,

"Croom's Hill, Greenwich, England, Sept. 1850."

"John Stow."

In consequence of this Letter, I wrote on the 24th of Sept. to Dr. McCaul thus—

185 Acknowledging the pleasing terms in which my first tributary offering had been met, and that I was there-

fore prompted to second that offering by two earlier Works from the same pen and under an equally hoped-for Heavenly Guidance, viz. 'A Metrical Version of The Bible Psalms,' and 'Family Prayers from The Psalms and from The Liturgy,' adding, "It will be an occasion of much heartfelt gratification if the several Works (which together have been the growth of some 50 years) may be Permitted to aid the Progress and the Love of DIVINE Truth in so Interesting a Region. With every good wish to the Cause and to yourself,

"I am, Rev. and Dear Sir, Respectfully your's,
"John Stow."

Again I heard, but from the Son of the Doctor, thus—

186 "My Dear Sir, It is again my pleasing duty to thank you much in the name of 'The Jerusalem Literary Society,' for your very kind donation of your earlier Works; also for your good wishes for them, and also for myself, though I imagine, from the direction of your note, you have taken me for my Father, as I have not yet the privilege of being called 'Reverend,' far less D.D., though I am at present preparing for Holy Orders. You will be glad to hear that Contributions are coming in from many quarters for the Library and Museum, many of which, including your first kind present, are acknowledged in the Jewish Intelligence for October. I feel increased interest in Jerusalem and Subjects connected with it, from having a Sister resident in the Holy City for several years now, she being married to Mr. Finn, H.B.M. Consul at Jerusalem (President of the Society.)

"I am, Dear Sir,

"With much respect, your's most truly,

"September 25, 1850. (Signed) "Joseph B. McCaul."

"To John Stow, Esq."

The Authorities of The Bank of England having liberally appropriated a Room in that Establishment as a Reading one for the Clerks after business-hours, and laid the foundation of a Library connectedly with it, I therefore wrote to The Governors and Directors of The Bank of England, thus—

187 "Gentlemen, As a Proprietor of Bank Stock I beg to express my sense of the excellent feeling and judgment, with which you have established and appropriated a Reading

Library for the Evening attraction of the Clerks; and, as I understand Theological Works will form part of the Collection, I offer Copies of some which I have brought through the Press, and which have met with countenance and approval in many Quarters of Distinction, and have been extensively distributed amongst the Libraries of The Church of England Young Men's Society for aiding Missions at Home and Abroad, and its extended Branches in London, Liverpool, Bristol, York, Cambridge, &c. In a recent Letter from the Secretary of the Parent Institution, I received the passage, 'Your Productions are highly valued by the Members, and largely read by them.' [Then giving the Titles of Seven Books, Copies of which I offered, I concluded thus,] "If you accept the offer, they shall be forthwith forwarded. With much respect,

"I am, Gentlemen, your's faithfully and obliged,

"Croom's Hill, Greenwich, 27th June, 1850."

"John Stow."

The Answer was thus—

"Bank of England, 27th June, 1850.

188 "Sir, Your Letter of this morning's date to the Governors and Directors of this Establishment has been handed to me, and I beg, as President of The Bank of England Library and Literary Association, to thank you for your very kind offer to Present as a Donation to it certain Theological Works, of which you give a list, which I beg on behalf of Those, over whom I preside, to accept. It will doubtless be gratifying to you to be informed, that the novel experiment gives every prospect of success; and it affords me great gratification in stating, that the interest, which it has excited beyond the walls of this Establishment, has been followed by many Donations of most valuable Works.

"I am, Sir, your most obedient Servant,

"John Stow, Esq."

(Signed) "W. Marshall."

On the 29th June I wrote to The President of The Bank of England Library and Literary Association—

189 "Sir, Thanking you for your prompt communication in acceptance of my offer of Books for the Library, I send with them Copies of two Letters, which will shew the impression they have made, as well Abroad as at Home, as being founded on The Holy Scriptures. The first Letter is that

from the Secretary of The Church of England Young Men's Society, a short extract from which accompanied my former note. The Second Letter is from the American Episcopal Mission in China. Letters of approval I have from Royal, Episcopal, Collegiate and other Sources, confirmatory of my hope, as it ever has been my intention, that the views of Scriptural Doctrine I have been led to take, are sound, and therefore may be safely consulted by the Rising Generation. Wishing every success to the Institution over which you have the honorable Post of Superintendence,

"I am, Sir, your's respectfully,

"To William Marshall, Esq."

"John Stow."

The Books sent were 'Thoughts on The Gospel,' 'Reflections on St. Paul's Epistles,' 'Family Prayers from Psalms and Liturgy,' 'Thoughts on the Liturgy,' 'Metrical Version of Psalms,' and 'Thoughts on The TRINITY,' (an exhausted Work,) of these One Copy each, of The 'Biblical Catechism' Two Copies, and inserted in each was—

"For The Library and Literary Association of The Bank of England. Presented with Christian feeling, by the Compiler (a Bank Stock Proprietor.)

"John Stow."

"June, 1850."

There followed this Communication a Letter, thus—

"Bank of England Library and Literary Association, 3rd July, 1850.

190 "Sir, I have the honor to transmit a Copy of a Resolution unanimously agreed to at a Meeting of the Committee of The Bank of England Library and Literary Association, held 2nd instant. 'Resolved, That the best Thanks of this Committee be given to J. Stow, Esq. for his donation of Books to The Bank of England Library and Literary Association.'

"I have the honor to be, Sir,

"Your most obedient humble Servant,

"J. Stow, Esq."

(Signed) "J. R. Durrant, Hon. Sec."

As the Division of Police in the Greenwich District has a Reading-room with encouragement from Mr. Mallalieu, the Superintendent, I presented first a Copy of 'Thoughts on The Gospel,' and afterwards that of 'Reflections on St. Paul's Epistles;' and on the first occasion received this Acknowledgment—

"Blackheath Road, 26th April, 1849.

191 "My Dear Sir, Pray accept my best Thanks for your Contribution to our Police Library. It will, I am sure, be received with gratitude generally; and if I detain it for a few days for personal perusal, you must forgive this interference with your intention, and attribute it to the interest I cannot but feel in anything emanating from so respected a source. "I am, Dear Sir, your's most truly,

"John Stow, Esq." (Signed) "Francis M. Mallalieu."

In the Copy of 'Reflections on St. Paul's Epistles' presented in June, 1858, was this Insertion—

192 "For the Library of The Greenwich Police Institution, under the Superintendence of F. M. Mallalieu, Esq. Presented with the good wishes and Christian feeling of the Author,
"John Stow."

"Croom's Hill, Greenwich, June, 1858."

From The London Mechanics' Institution, on my presenting It with Copies of Three of my Works, I had this Acknowledgment—

"London Mechanics' Institution, May 17th, 1849.

193 "Sir, I am directed by the Committee of Managers to return you their most respectful Thanks for your kind present of the following useful Books for the use of the Members of this Institution, namely, 'Thoughts on The Gospel of JESUS CHRIST,' 'Reflections on the Epistles of St. Paul,' and a 'Biblical Catechism.'

"I am, Sir, your's very respectfully,

"John Stow, Esq." (Signed) "Andrew McFarlane, Sec."

Having an intimation from One of the Clergymen of Greenwich that in a distant part of the Parish from my residence there was a Working Man's Institute and Library, I offered Copies of the same Books given to the London Mechanics' Institute, and the following Answer came—

"East Greenwich Working Man's Institute, 12th Oct. 1857.

194 "Sir, At the earnest request of the Committee of the above Society, I am desired most sincerely to thank you for your kind offer (through Rev. J. Cobb,) of valuable Theological Works, such subjects being very important in such an Institution as this; and which will be immediately

placed in the Library, now amounting to nearly 1000 Vols., and acknowledged by many to be (if not the largest) the best selected in the County.

"I am, Sir, your most obedient,
"John Stow, Esq." (Signed) "W. Canham, Hon. Sec."
"10, Trafalgar Road."

Copies of the Three Works were sent to the Institution and so inscribed.

The Second Volume of 'Thoughts on The Liturgy,' was printed in 1856, at the same Free School Press.

SPECIMENS.

The Title Page thus described it.

"Thoughts on a Continuation of The Book of Common Prayer used in The Church of England (in succession to a published Volume of Thoughts on the Preceding Parts of the Service) by a Lay Member of that Church. 'Worship The LORD in the Beauty of Holiness!' 'Sanctify The LORD God in your hearts!' 'May The Grace of our LORD JESUS CHRIST, and The Love of GOD (The FATHER,) and The Fellowship of The HOLY GHOST, be with every Thoughtful Reader hereof!'"

The Preface to the First Volume is repeated. Its own Preface is thus—

"This Extension of the original Work, comprising, as it does, a view of the Baptismal and Sacramental Services of The Church of England, and other Occasional Services and Prayers, is respectfully submitted under the impression, that the whole Collection and its various Parts are calculated to deepen interest in their observance the more that consideration is given to their several bearings, and to the faithful adoption in them of Scriptural Truth and Gospel Delineation. True it is a Human Composition; and there may be some expressions which, being the ideas or selections of various Writers at various periods of our Church's progress, may give rise to some latitude of interpretation or qualification to reconcile any seeming discrepancies in otherwise corresponding parts. But few indeed do these appear to be; and, as a whole, in

no known language or difference of Persuasion is the Composition of The Liturgy equalled, much less surpassed. The Thoughts now, as Those offered in the prior Volume, are the Thoughts but of one Mind having sought Guidance and Assistance from DIVINE Grace, for the Wisdom, which cometh from Above; Yielded, as It so Encouragingly is Promised, to fervent and confiding Prayer, and to the meekness and faithfulness of Trust and of Hope in CHRIST JESUS and His Gospel.

"The Scriptural Quotations in The Prayer Book, particularly from The Old Testament, are taken, not from The Present Authorized Version of the time of James the 1st, but from the Bishops' Translation previously in general use."

The Work opens with 'Thoughts on The Ministration of Public Baptism of Infants' spread over the first 32 pages. Then on 'The Ministration of Baptism to Such as are of riper years, and able to answer for themselves,' from the 33rd to the 49th page. Next on 'The Communion Service,' from the 49th to the 159th page. Afterwards on 'The Form of Solemnization of Matrimony,' from page 159 to 181. Then on 'The Order for the Burial of the Dead,' from 182nd to 204th page. Terminating with 'Thoughts on Prayers for Particular Occasions' (ten in number) from 205th to 226th page; and on 'Occasional Thanksgivings' (seven in number,) from 227th to 241st page. Then are introduced 'New Metrical Versions of Psalms xxxix and xc,' used in 'The Burial Service.' 'A Sacramental Hymn.' 'A Paraphrase of the Veni CREATOR.' 'A Paraphrase of Luther's Hymn.' 'A Prayer for Family use.'

In the opening Exhortation on 'Infant Baptism,' as addressed to the Sponsors and the Audience generally—

"'Dearly Beloved! Forasmuch as all Men are conceived and born in sin, and that our SAVIOUR CHRIST Saith, 'None can enter into The KINGDOM of God, except he be Regenerate and Born anew of Water and of The HOLY GHOST; I beseech you to call upon GOD, The FATHER, through our LORD JESUS CHRIST, that of His Bounteous Mercy He will Grant to this Child That Thing, Which by Nature he cannot have; that he may be Baptized with Water and The HOLY GHOST, and Received into CHRIST's Holy Church, and be Made a lively Member of The Same!'

"This address of the Minister opens in the tenderest terms of Pastoral affection, and is directed to All, who hear him, that it may awaken All to that most important, however

abasing, Truth, that we are corrupt in The All-Penetrating View of our HOLY GOD, and can have no justifiable hope in ourselves to Influence Him to Withhold even the Visitation of His Justice and Rejection upon us; much less to prevail with Him to Receive us into Communion with The Sanctities and Blessedness of Heaven in all Eternity. The disobedience of Adam, when surrounded by Paradisaical Privileges, and possessed of The DIVINE Promise of Their Conditional Perpetuity, worked a woful Change in his own Nature, and entailed on All his Posterity the same sad aversion to implicit and undeviating observance of The DIVINE Commandments. Were not our hearts wilfully perverted from the Ways of Righteousness and true Holiness we should not be assuming and presumptuous, as we are, even from the earliest stage of Infancy; but should, like Adam ere his first transgression, walk gratefully and resignedly with God, desirous only of knowing His Will, and implicitly observing It. And then, through The Intercession of CHRIST, The SON of God, on our Behalf, would The HOLY GHOST Shed the Fulness of Its Grace into our Souls, and we should increase in Spiritual Wisdom as we advanced in years. But our Nature has been so changed from the Paradisaical State, that we seem as Outcasts from the Holiness and Purity of Heavenly Association; and, but for the Wondrous Intervention of DIVINE Mercy, through The Love of CHRIST, we must have so remained, without hope and without God in the World. From the Effect of That DIVINE and Gracious Provision we are encouraged to seek, by the surrender of our hearts and Souls to The Offered Influence of Heavenly Grace, Such a Change in our natural habits and desires as to acquire in effect a Spiritual Renovation, that virtually we may seem to become New Creatures, and Fitted for Adoption by our Heavenly FATHER, as Children of His Favour, and Communicants in The Blessed Fruits Thereof by faith in our SAVIOUR'S Meritorious Sacrifice in Expiating our sins, and in the Prospect of The Heavenly Inheritance Promised to All, who shall be Adjudged to be His, at His Coming to Affix the Destiny of every Human Soul. The Preparation of the heart is from The LORD, and the Regeneration of the Soul, in Acquiescence with The Guidance by DIVINE Grace, Which Alone Purifieth and Sanctifieth unto All Heavenly Dispositions,

Typified by Water as the source of bodily purification, bringing health and comfort in its application. The Church, sensible that with The HOLY SPIRIT, in Its Penetration, Rests the Diffusion, or Withholding of The Grace (without Which no outward Baptism by Water can be Effectual,) admonishes the putting forth Supplication that, in every Preparation for Infant Baptism, the Prayers of the Congregation, and especially of the Parents and Sponsors virtually though silently addressed to The TRINITY in UNITY of The GODHEAD, through faith in JESUS The MESSIAH, should be, that in The DIVINE Tenderness and Compassionate Regard to every Human Soul, the Infant, now presenting for Admission as a Member into CHRIST's Holy Church, may be Baptized both with the emblematic Water and with the Imparted Grace of The HOLY SPIRIT, so as to be Rendered, by Such Regeneration, a faithful and lively Member of That Church both in Its Militant and Triumphant State. As the Summer's dew moisteneth and refresheth and fructifieth the Earth, co-operating with the Sun's enlivening warmth in making it bring forth abundantly for the use of Man, so doth The Grace of The HOLY SPIRIT Influence, in Communion with The SUN of RIGHTEOUSNESS, to Soften and Animate the Human heart, even from Childhood, if Such be The DIVINE Will, to Produce in it Fruits, by a lively faith, meet for repentance unto Salvation. It is thus, that for CHRIST's Sake, in the helpless state of Infancy, even 'out of the mouths of Babes and Sucklings, hath He Ordained Strength' to proclaim His DIVINITY Combined with Manhood.

" 'Suffer little Children to come unto Me,' Said CHRIST to His Disciples, 'and forbid them not! For of Such is The KINGDOM of GOD! Verily I Say unto you, Whosoever shall not receive The KINGDOM of GOD, as a little Child, he shall not enter Therein! And He Took them up in His Arms, Put His Hands upon them, and Blessed them.'

"Thus is it manifest that our Church has in this Appointment of Spiritual Ablution and Purification of Infants acted upon the Express Doctrine and Example of Its Heavenly FOUNDER, Who Encouraged the embracing of Infants and receiving them within the Christian Pale; Declaring Infant Innocence to be the best image of Heavenly Purity; and Teaching Man, in the fulness of his mental maturity, the

necessity of acknowledging in heart, as in word, that his Sufficiency is from GOD; and that without Such DIVINE Aid he is more helpless and more hopeless, in reference to obtaining a Heavenly Inheritance in A SAVIOUR'S Blessing, than a new-born Babe. This is indeed a Truth, at which the Spirit of this World may spurn; but Worldly pride will one day acknowledge this with remorse and endless despair. Thus however have we a double duty pointed out, not only to bring young Children unto CHRIST, and beseech Him to Receive them and Commend them to The HOLY SPIRIT for Its Enlightening and Sanctifying Grace, but to bring our own hearts and minds to Him, that we may be Made, by the Infusion of DIVINE Grace, docile and obedient as little Children, surrendering ourselves in all teachableness to the Guidance of The Gospel of CHRIST."

In the opening of the Service for the 'Baptism of Such as are of riper years,' the following Observations are introductorily offered—

"When an adult Person, on whom the fulness and maturity of understanding have come, having been either educated in a wrong faith, or having been suffered to pass his early years in negligence or contempt of The Word of GOD; or One who, as a Heathen or Barbarian, has That Light, Which Alone Lighteth the Spiritual World, Imparted to him by the zeal, the industry and charity of his Fellow-Creatures, presents himself for Admission within the Pale of CHRIST'S Temporal Church on Earth, that he may finally be Admitted into That Spiritual One, Which is Eternal in the Heavens; when any such Person hath his mind full of the Greatness of the Prize he is seeking, of the Merciful Goodness of GOD in Offering, and of the Love of CHRIST in Purchasing by His Sufferings even unto Death for him; what a train of deeply interesting thoughts, and what a sense of Brotherly Fellowship and Good-will is Such an Incident, brought under view, calculated to awaken and cherish in Minds that rightly appreciate the progress of Christianity. A Man, who was dead, and is alive again! He, who was lost, is Found! He, who had neither Part nor Lot in This Heavenly Association; and who was heretofore an Alien from the Commonwealth of the Spiritual Zion; a Stranger to The Covenant of DIVINE Promise, without hope and even without GOD in the World; and

consequently might have come short of The KINGDOM of HEAVEN, and been an Outcast from the Mansions of Eternal Blessedness; a Wanderer in the Abyss of Outer Darkness, seeking rest and finding none, is now in the Way of Salvation; the Paths of Peace are Opening upon him; his Soul is refreshed with the Prospect of Partaking of That Spiritual Food, Which is now Set before him. He feels the unspeakable Consolation of the hope, that his sins and iniquities will be Remembered no more; that the Expiatory Sacrifice of his LORD and SAVIOUR JESUS CHRIST will be an Accepted Atonement for those sins and iniquities he is conscious of having, in his past life, either in thought, word or deed, committed; and that That Same Gracious SAVIOUR, The SON of The MOST HIGH GOD, Himself being ONE with The FATHER and The HOLY SPIRIT, in The UNITY of The GODHEAD, through the Mediatorial Efficacy of His Merits, whilst Incarnate for our Sakes, and Dwelling amongst Men, will Obtain for him That Measure of the Grace of The HOLY SPIRIT, Which shall Create a new Heart and Renew a right Spirit within him, and Make him eventually Perfect in Holiness. Thus entering on the Road, That alone Leadeth unto Life and Light and Joy Eternal, he goeth on his way rejoicing, though with trembling, lest he should, through a wavering faith and a delusive imagination, in the hour of temptation, fall away, and sink into the pit of the Destroyer of Souls. But not to himself alone are such inward joy and confiding hope confined; for there is Joy also in Heaven, since one Sinner hath thus, if so it be, heartily repented and turned unto The GOD and FATHER of Spirits in Heaven. And shall there be wanting that Good-will on Earth, which, in the Communion of Spiritual Fellowship, shall hail, with exulting transport of inward feeling, if not with outward acknowledgment, Such an Accession to the Flock of The Great SHEPHERD of Souls, and Such an Increase of His Government, by the Addition of at least One more Immortal Soul, whose Salvation is calculated to spread around more of Peace in believing that JESUS CHRIST is The True MESSIAH, and that He is The SAVIOUR of All, that in penitence and faith come unto Him.

"The Admission and Prayer, with which this Service opens, are in substance and nearly in words the same as are

in Infant Baptism, and there commented upon. But This is addressed to the understanding of Adults, who themselves acknowledge the truth of the one, and join, and that with fervency, if faithful to the Call, in the other. For what is there in Nature, unassisted by Grace, that can restrain the evil propensities which our own thoughts and hearts dictate and give way to? Where is the Soul, that liveth, and sinneth not? Where has even the Law of Conscience, Which is implanted in the Heathen, who hath no other knowledge of God's Law, been found to prevail in its full force? And where are the Means, Which to him, unto whom God hath Revealed His Will, have been Graciously Tendered, both in The Written Word of God and in That Other Book of Life, continually Read to us by The HOLY SPIRIT, used as becometh a Candidate for Heaven, who seeks to be in Communion with the Angels of Light? When thus therefore Summoned from the death-involving state of sinfulness (and ungodliness) unto a Life of Righteousness, through the Regenerating Influence of The HOLY SPIRIT upon the heart, as the Fruit of a lively Faith in JESUS CHRIST and His Atoning and Reconciling Mediation for otherwise lost and hopeless Sinners, Where Such Grace is Mercifully Imparted, the sprinkling of water, as the outward symbol, from its purifying quality, is the connecting Link of the Public Adoption by The Church of an added Member to its Flock. And therefore with what inward sincerity should the Holy Calling be obeyed, and with what fervency of Prayer should it be asked in humility at The Throne of Grace, that both The Calling and Election may be Made Sure."

THE COMMUNION SERVICE.

Prefatory Sentences.

"With a view to excite the Quality of Mercy in Man towards his Fellows, which on So Immeasurable an Extent Man has experienced from his MAKER, more Especially in That Wondrous Mystery of DIVINE Love and Compassion, his Redemption from the grasp of Satan and the disease of sin, through The Incarnate Sacrifice of The SON of GOD, (an Event So Auspicious to the Soul's Peace and Best Hopes of Mankind, Which in this Service is intended to be

peculiarly Commemorated,) the Minister begins by reading Passages from The Holy Scriptures, whilst the Congregation are individually applied to by the Church Wardens, or their Deputies, to administer pecuniarily their respective offerings; which by the tendency of the simultaneous Scriptural Readings they are exhorted or encouraged to do with readiness and thankfulness of heart; thereby evincing a sense of The Inestimable Value of CHRIST'S Sacrificial Offering; and giving heartily unto The LORD of the Abundance, Which, from His Gift and Good-Will and Providential Supply, has flowed in upon them."

The 'Thoughts on the Sentences' extend from page 49 to 68.

Then follow 'The Ministerial Exhortations,' commencing with 'The Prayer for the whole State of CHRIST'S Church Militant upon Earth,' extending from page 68 to 110.

The 'General Confession' is made, in the name of All intending to communicate, by the Minister, both he and all the People kneeling humbly on their knees, and saying—

" 'ALMIGHTY GOD, FATHER of our LORD JESUS CHRIST, MAKER of All Things, JUDGE of All Men; we acknowledge and bewail our manifold sins and wickednesses, which we, from time to time, most grievously have committed by thought, word and deed against Thy DIVINE MAJESTY; provoking most justly Thy Wrath and Indignation against us.'

"By the High Attribute of Omnipotence do we here address JEHOVAH, but address Him Wisely and Scripturally through The MEDIATOR of The Covenant of Pardon and Reconciliation, Who with The FATHER and The HOLY SPIRIT, ONE and Indivisible in The GODHEAD, Created All Things both in Heaven and Earth, That were Created; and Who, in His Twofold NATURE of God and Man, The MAN CHRIST JESUS, and in His Risen and Glorified State, will, from The Throne of Universal Judgment, Fix Irrevocably the Endless Fate of every Human Soul; Having, through His Omniscience, the Most Perfect Knowledge of the workings of every heart, whether for good, or for evil, from the first stage of its consciousness to the close of its life in this world. In truth, with this conviction upon our minds, the sense of our weaknesses, our failings and our short-comings, alone must weigh upon our spirits; but the grosser offences against both The

DIVINE and the Moral Law, when also duly considering the Purity, the Benevolence, the Forbearance and the Power of GOD, and the Wondrous and Merciful SELF-Sacrifice of The SON of His Love for us, should Fill us with shame and confusion of face, and deep sorrow of heart, for having so long tried The DIVINE Patience, having added to the Sufferings of The Great and Gracious REDEEMER, and so frequently done despite to The HOLY SPIRIT, amidst His Striving within us to Induce us to a course of Wisdom, by Turning us from the evil (or thoughtlessness) of our ways unto Holiness and Righteousness of Life, that we might share the Peace of GOD, and have claim, through a vital faith in CHRIST, to the Hope of The Blissful Promises of an Eternal Inheritance in the Realms of Heavenly Light and Love.

"The sins of Human-Kind are indeed awfully multifarious, each in its degree violating the dictate of Conscience (Which is the Voice of The SPIRIT,) and outraging the Admonition of The Revealed Will of GOD. The not having The CREATOR always and reverentially in the thought is an injustice to Him, Who, by His Providence, both as to Time and to Eternity, is Ever Meaning and Administering to us Good. The sinful and polluting and impious workings of the mind and of the heart, though not (always) ripened into action or utterance, betray a daring disregard to His Counsel, and an alienation from The Holiness and Purity of His NATURE; as also an utter unfitness for Communion Therewith. The unchaste desires, the covetous propensities, the spirit of envy and unsatiated revenge, however cloaked from Human detection, and not open perhaps to suspicion, are yet fully reflected, as in a Mirror, before OMNIPOTENCE. The grosser offences are infractions of Human Law, and, but in a still greater extent, of Religious Inculcations. All wrong-doings and surmisings of every shade are Noted in The Book of Life; and a Faithful Record It will be found. And who can stand under Such an Individual Exposition before The Throne of The Universal and Impartial JUDGE of Quick and Dead, but appalled in every nerve, and justly Self-condemned? And how should confession of The Then Inestimable Value of CHRIST's All-Sufficient Atonement for the faithful Acceptors and Non-Rejectors Thereof in the Life then past, arise to our imagination, and prompt to the adoption by us, as still in our

probationary state, of that course of consistent Christian conduct, which will secure to ourselves Such Effectual Intercession in That Awful Day of Final Judgment. We should deplore the wretchedness of our past Spiritual condition, (in which we might, in a moment, have been cut off, and Called to our great Account, with all our sins upon our heads, and perhaps but faintly, if at all, repented of,) through our own folly and perversity in disregarding The Express Commandments of The Most High, and following the evil desires of our own hearts, under the delusions of Satan, that Arch-Enemy of every Human Soul; being Aliens to the Commonwealth of the Spiritual Israel, without Heavenly hope, and without the consciousness of God in the World; having had the Good Things of this Life, and Life itself, Given us of the Free-Will of God; and yet not repaying Such Great and Gracious Dealings and Dispensations, although of continual obligation, by the return even of grateful acknowledgment, much less of dutiful and devoted obedience. And, on the contrary, all but defeating The Generous and Merciful End, for Which They were Bestowed. At times yielding to intemperance, or prodigality, or avarice and uncharitableness, or to other passions, partialities or prejudices inimical unto Others, or subversive of our own true heart's peace; often out of our mouths proceeding that, which defileth the Man, and dishonoureth our MAKER. Thus looking back on our past Lives, can we do otherwise than say to and for ourselves in our several degrees, 'Have not these things been so?' And can we forgive ourselves; or, when admitting ourselves to be responsible Beings to The God of the Universe, and with such or any such offences Registered against us, can we hope for His Acquittal of us and an Acceptance into Favour for the Endless Life to Come, but in the Graciously Appointed Means of Expiation and Propitiation, by a heart-prompted and grateful Participation in This Commemorative Office of Redemption? For, amidst the hourly uncertainty of the Continuance of life and reason here, the present may be the last opportunity for proving a willingness to become indeed the Disciples of CHRIST and Members of His Flock. The direction of the mind to an endeavour at conceiving the Extent of the Power of The ALMIGHTY, when Exercised in Displeasure or Rejection, may eventually give rise to a sense

of the Wonder of DIVINE Love, in the Act of Forbearance and the Offer to Avert Such Just Indignation, if the Soul will but 'turn from the evil of its ways, and cleave unto The LORD, that He may Have Mercy upon it; and to our GOD, that He may Abundantly Pardon' it; looking to JESUS as The MEDIATOR of That Peace and Reconciliation, upon Which the fears of the Guilty are hushed. From such Self-condemnation there will arise, through the influence of unfeigned penitence and fervent faith, 'the Blessedness of a Hope, that maketh not ashamed;' but cherisheth the trust, that the Love of CHRIST will Abound more and more, and That Everlastingly beyond the Day of Redemption and the Hour of Judgment.

"In the following words of the Church's Appointment we should strive to let our hearts prompt the utterance, saying, 'We do earnestly repent, and are heartily sorry for these our misdoings! The remembrance of them is grievous unto us! The burden of them is intolerable!'

"Yet however harrowing and even heart-rending may be the catalogue of offences, which on Self-examination our memories may severally set before our mental eyes, if it produce a true and reforming as well as Self-condemning and penitential feeling, it may justify the hope of Pardon from The FOUNTAIN of Mercy, through a vital Faith in The Intercessory Sacrifice of The Incarnate SON of GOD; Whence, with the full intention of sinning no more, but observing His Precepts and following His Example, under the supplicated Guidance of The HOLY SPIRIT, we shall find Rest to our Souls from tribulation, and may go on our way rejoicing in the fulness of the Christian's hope, that The DIVINE Promise of Acceptance and Countenance in Time and Eternity will be Fulfilled. And with such Scripture-Founded expectation we may adopt the conclusion of the Prayer—

"'Have Mercy upon us! Have Mercy upon us, Most Merciful FATHER! For Thy SON, our LORD JESUS CHRIST's Sake, Forgive us All that is past! And Grant that we may ever hereafter serve and please Thee, in newness of Life, to the Honour and Glory of Thy Name; through JESUS CHRIST, our LORD!'

"Repentance, in the truth of the expression and determination of amendment, so as to throw off every worldly habit or

attachment Unsanctioned by Gospel Precept and Discipline; and adopting, as it were, a Newness of Nature, seeking a Heavenward Bent and Inclination, will be Aided and Fostered by the Grace of THE HOLY SPIRIT, as THE First-Fruits of Such DIVINE Intercession, to Fit us for the performance of the consistent character of a Christian Profession, which strives to have both the thoughts and motives in accordance with THE Light of Gospel Truth, so as to prove ourselves Members of CHRIST'S Militant Church on Earth, and hopeful Suppliants for Eventual Admission into His Triumphant Church in Heaven; Where the praise and honor and worship we may faithfully, and to the extent of our powers here, have offered to Him and His Righteous Cause, will be Enlarged and Perfected, in Union with the Angelic Hosts and the Spirits of the Children of Salvation.

On the Prayer—

“ ‘We do not presume to come to This Thy Table, O Merciful LORD! trusting in our own righteousness, but in Thy Manifold and Great Mercies: we are not worthy so much as to gather up the Crumbs under Thy Table! But Thou art The Same LORD, Whose Property is always to Have Mercy: Grant us therefore, Gracious LORD, so to eat The Flesh of Thy Dear SON JESUS CHRIST, and to drink His Blood, that our sinful Bodies may be Made Clean by His BODY, and our Souls Washed through His Most Precious BLOOD; and that we may evermore dwell in Him, and He in us.’

The following Observations are offered—

“ When our SAVIOUR was Delivering at Capernaum the Mysterious Doctrine of His Flesh and Blood being Essential to be Taken towards the Attainment of Salvation, in Explanation of That Doctrine He Said, ‘It is THE SPIRIT That Quickeneth; the Flesh profiteth nothing: The Words That I Speak unto you, They are Spirit, and They are Life.’ John vi. 63. As a Figurative Expression a Stranger could not have been Urged virtually to Influence to so Close an Imitation of the Life and Conversation of THE REDEEMER, when Illustrating, by Anticipation, His Sacrifice of Himself for the Faithful in all Time. Another Figure used in Scrip-

ture is, 'to become Members of CHRIST's Body;' obviously. Meaning to seek to be Regarded and actually to be Members of That Spiritual Church, of Which He is The HEAD. It is in Effect to embody in our hearts and Souls the Very Image and Portraiture of our Blessed SAVIOUR, cherishing His Doctrine and observing His Discipline; and being, as it were, One with Him as far as Adoption and Grace may Render us capable of being. Thus is it in Spirit to Partake of The Body and Blood of CHRIST, and to be Children of His Creation and Heirs of His Incarnation. To feed in thought on His Mercy and Love with more appetite than on our daily food, and to rest our hope of being Presented by Him, and through faith in His Offering in Expiation of our sins, and in Purification of our Souls, blameless before our FATHER and His FATHER, Which is in Heaven; 'to the End,' as saith St. Paul, 'that He may Stablish our hearts unblameable in Holiness before GOD, even our FATHER, at The Coming of our LORD JESUS CHRIST with All His Saints.' 1st Thess. iii. 13.

THE FORM OF SOLEMNIZATION OF MATRIMONY.

The Thoughts extending from page 159 to 181.

On the Question put to the Bridegroom—

" 'Wilt thou have this Woman to thy wedded Wife, to live together after GOD's Ordinance in the holy Estate of Matrimony? Wilt thou love her, comfort her, honor and keep her in sickness and in health; and, forsaking all Other, keep thee only unto her, so long as ye Both shall live?'

"The leading Question the intended Husband's presence virtually answers. He attends for the very object of receiving the Female as his Partner for their joint lives. But the Church is not satisfied with this preliminary acquiescence in Its expectation. But the intended treatment of This, his chosen Companion, is under various heads categorically inquired into, and should be answered in the spirit of faithful assent, and without any mental reservation to act otherwise or to set at nought such obligations, considering them as but silently agreed to and answering the immediate object in view. 'To live together after GOD's Ordinance,' is to act in all respects by DIVINE Rule as exhibited in the Precepts of The Gospel of JESUS CHRIST and The Holy Scriptures gen-

erally; it is to manifest a prevailing and morally influential attachment to this Female of his peculiar selection—to unite their interests—to hold her up to the estimation of Others—to consider her health and her happiness—promoting both to the utmost of his power, and amidst the sicknesses and sufferings, either of body or mind, to strive, by devotedness, attention, occasional Self-privation, and all the aid he can give, or earnestly seek from Others, to alleviate those sufferings and speak peace and consolation to her Soul. Especially to avoid, with unshaken resolution and studied habit, giving occasion for jealousy, or transferring attachment and support to Any, under illicit intercourse.

"Short as the Answer in the Service is, 'I will;' yet how much of positive engagement does it embrace, if rightly weighed, and spoken as before the conscious Presence of **JEHOVAH**, Who Knoweth whether the heart prompt the utterance, or not: and will Eventually Judge the Utterer accordingly."

Then the Minister shall say unto the Woman—

" 'Wilt thou have this Man to thy wedded Husband, to live together after God's Ordinance in the holy Estate of Matrimony? Wilt thou obey him and serve him, love, honor and keep him in sickness and in health; and, forsaking all Other, keep thee only unto him, as long as ye Both shall live?'

"The same effort is made to direct the mind of the Female to the contemplation of The **ALMIGHTY**'s Consciousness of the Spirit, in which these various Questions will be answered; and the Admonition is thus as strongly for her heart to be framed at once to live in and throughout the new Relationship according to God's Revealed Will and Commandments—to honor and obey in a faithful and affectionate devotedness the Husband as her Head under **CHRIST**—and to spread comfort and cleanliness round his domestic habits—preserving him by watchful care and attention in health, and nursing and solacing him should sickness or misfortune be Visited upon him; and guarding her own heart against wandering desires or unhallowed attachment towards Others.

" 'I take thee to my wedded Wife, to have and to hold from this day forward, for better, for worse; for richer, for poorer; in sickness and in health; to love and to cherish, till

death us do part, according to God's Holy Ordinance; and thereto I plight thee my troth.'

"The Pledge thus, if as earnestly given by the Bridegroom, as it is gravely called for by the Church, would lead, by perseverance consistently therein, and the various engagements embraced thereby, to the best security of domestic happiness, of Parental tenderness and devotedness; to the best order of Social intercourse, and to the exhibition of an uniformly loyal and Patriotic Spirit. A system of habitual regard to such Relative duties and attentions would keep the even tenor of its well-appointed and well-chosen way, that Prosperity would not divert it, nor Adversity lessen the fulfilment of its purpose, so far as circumstances and opportunity would admit.

"I take thee to my wedded Husband, to have and to hold from this day forward, for better, for worse; for richer, for poorer; in sickness and in health; to love, cherish and to obey, till death us do part, according to God's Holy Ordinance; and thereto I give thee my troth.'

"The addition here to alternate the Pledge is the promise to obey; and Such being The Divine Order at the Creation of the Sexes, the observance of this distinct Vow of Woman should be made by her in reverence to the Will and Appointment of God; and so reconcile the duty with the Religious feeling, that should be associated with its performance."

THE ORDER FOR THE BURIAL OF THE DEAD.

The Thoughts extending from page 182 to 204.

"I am The Resurrection and The Life! Saith The Lord. He, that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me, shall never die.' St. John xi. 25, 26.

"Thus doth The Son of God, in all ages, Speak in Consolation to the Broken-hearted; and Seek to turn to Spiritual Joy the sorrow of them, that would otherwise not be comforted. How deep soever may be the anguish of the Soul at a privation, which leaves a blank in Social Connection, unsettling the habits of domestic union, the Survivors are Here Taught and Encouraged to think deeply of A Fellowship, Which no death shall interrupt; and of a Communion, Which shall be

Blest for Eternity in HEAVEN. And This Sustaining Cordial is Administered in so apt a Season, that when the earth is about to cover for ever from Human observation the Body, whose animation, once so endearing it to us, is still and mute and senseless as the clay that is to veil it, A Voice from Heaven Proclaims, 'that it is not dead, but sleepeth;' and that, if with the heart we believe in The Gospel of JESUS CHRIST, and if there were Faith in the Spirit which is departed, to be (So) Saved, there is A Power still Operating, through The Sacrificial Offering of The HOLY JESUS and The Sanctifying Grace of The HOLY SPIRIT, to Seek and to Save That, Which seems lost, by Saying to the Grave, 'Give up!' When the senseless Corpse shall arise, and put on Glorious Apparel, being Clothed in Its REDEEMER's Righteousness, and be Re-united to the Heaven-born Soul, that in its earthly condition gave it energy and action. Thus is the Balm of Healing Poured, by The Great PHYSICIAN of Souls, into the wounds of Them, that mourn a Friend, who is gone, whither we shall All follow, but from whence neither he nor we shall ever return; and thus in this hope of his Translation to a State, where Peace and Bliss unfailingly prevail, do we learn resignation and reconciliation to a Bereavement, that only for a season takes from us that intercourse of confidence and charm, which Christian Communion so peculiarly possesses. But we trust that our temporary loss in such Society is the Gain to the Departed, of Communion with the Saints in Heaven. The Conclusion of The Goodly Tidings Speaks with Admonishment as well as with Encouragement to the Living; Holding out with Its Counsel the Offer of a Reward so Calculated above all others, to awaken and confirm a sense of The Goodness and Mercy of God and of the Effectual Intercession of His SON for All, who die in His Faith—'Whosoever liveth and believeth in Me, shall never die.' Not only shall They, that are dead, who have lived unto The LORD, be Raised to Glory Everlasting; but the Living, who have and retain that faith, may render themselves supremely glad in That Hope, and rejoice in The GOD of their Salvation. They have only to regulate their Lives and conversation, their hopes and their fears, their joys and their sorrows, by a regard to DIVINE Revelation and a dependance on The MESSIAH's Office on their behalf, and Such Glorious Result will await them.

Copies of the Two Books of 'Thoughts on The Liturgy' were presented by me at different times, equal to the interval between their being printed, to The Queen and The Prince Consort.

With the first Book I thus wrote—

196 *"To Her Majesty Queen Victoria.*

"The gratifying Reception, which some former Works have met with from your Majesty, encourages me to submit the accompanying 'Thoughts on The Liturgy of The Church of England,' to your consideration and gracious Acceptance. Rich and beautiful as the Service of our Church is, the more its peculiar features are examined and tested by The Holy Scriptures, the more of charm will they exhibit. With true devotedness I remain

"Your Majesty's faithful Subject and Servant,

"21st February, 1850."

"John Stow."

The Insertion in the Volume was—

"First Presentation Copy for Her Majesty Queen Victoria. Offered in Christian humility and with Patriot loyalty, by the Compiler,

"John Stow."

"Croom's Hill, Greenwich, Nov. 1849."

At the same time a Copy was forwarded to His Royal Highness The Prince Consort, with a Letter thus—

197 *"To His Royal Highness Prince Albert, Consort of Queen Victoria.*

"Sire, Allow me to present to Your Royal Highness's notice and acceptance some Thoughts, which, on a comparison of The Liturgy of our Church Service with The Holy Scriptures, have arisen to my mind after a lengthened intimacy with it; and which I venture to hope may tend to strengthen the application of the Council of that estimable Service to the heads and hearts of Others, who may take part in it, more particularly the younger Members of our Congregations. With unfeigned respect and grateful acknowledgment of Your Royal Highness's Value to the Nation,

"I am, very faithfully, your obliged humble Servant,

"21st February, 1850."

"John Stow."

The Insertion in the Book was—

“For His Royal Highness Prince Albert, Consort of Her Majesty Queen Victoria. Presented with the truest respect and Christian esteem of the Compiler, *John Stow*.”

“*February, 1850.*”

At the same time I wrote to Mr. Glover, the Royal Librarian, as follows—

198 “Dear Sir, Your communication to me from Buckingham Palace of the date of the 27th June, 1848, intimating that you had brought under Her Majesty The Queen’s notice the Two Volumes I forwarded for Her Majesty’s Acceptance, and for the kind manner in which you notified Her Majesty’s gracious reception of them, have been ever since a source of refreshment to my mind; and to the friendly spirit you then evinced towards the Productions must be attributed my now asking from you the added favor of submitting to Her Majesty and His Royal Highness Prince Albert, Copies of ‘Thoughts on The Liturgy of our Church’ (which I have lately brought through the Press,) which are sent herewith, and accompanying them are Notes to Those August Personages.

“Your’s, my Dear Sir, respectfully and obliged,

“*Croom’s Hill, Greenwich, 21st Feb. 1850.*”

“*John Stow.*”

The Librarian’s Answer was thus—

“*Buckingham Palace, Feb. 23, 1850.*”

199 “Dear Sir, I have received the Two Copies of your Work, entitled ‘Thoughts on the Common Prayer,’ destined, one for Her Majesty The Queen, and one for H.R.H. The Prince; the former I will not fail to bring under The Queen’s notice on the first favorable occasion; the latter I have forwarded to Dr. Meyer for presentation to The Prince.

“I am, Dear Sir, your very faithful Servant,

“*To John Stow, Esq.*”

(*Signed*) “*J. H. Glover.*”

In August 1856, I forwarded Copies of the Second Volume of ‘Thoughts on The Liturgy,’ for The Queen and The Prince, writing with them to The Prince thus—

200 "*To His Royal Highness Prince Albert, Consort of Her Majesty Queen Victoria.*

"Will your Royal Highness (as on some former occasion) yield to my respectful request, that you would pass the one of the Two Copies of my last completed Work to Her Majesty, to Whom it is addressed, and allow the other to find a place in your own private Collection; and permitting me at the same time to renew the assurance of the deep sense I entertain of the value of your Example and Exertions in All your High and Patriotic Relationships.

"Believe me to remain, faithfully, your obliged Servant,
"*Croom's Hill, Greenwich, 15th August, 1856.*" "John Stow."

Insertions in each Book--

"To Her Majesty Queen Victoria. The first Presentation Copy, offered with the deepest respect, and the sincerest devotedness, by her grateful and faithful Subject and Servant the Compiler,
"John Stow."

"August, 1856."

"To His Royal Highness Prince Albert, The Queen's Consort. This Supplemental Volume of 'Thoughts on the Special and Occasional Services of The Church of England,' is most respectfully offered by the Compiler, John Stow."

"August, 1856."

The Acknowledgment—

201 "Colonel Phipps has received the commands of His Royal Highness The Prince, to thank Mr. Stow for the Books, which he sent on the 15th instant.

"Osborne, 18th August, 1856.

"John Stow, Esq. Croom's Hill, Greenwich."

To The Arch-Bishop of Canterbury I wrote, on presenting a Copy of the Second Volume of 'Thoughts on The Liturgy,' thus—

202 "*To His Grace The Arch-Bishop of Canterbury.*

"With equal respect with which I presented a First Volume of 'Thoughts on The Liturgy of The Church of England' for admission into the Lambeth Library, I now seek for Your Grace's Sanction to the position of a Second

Volume, having reference to the Special and Occasional Services of our Church, as a Companion to its eldest Sister. With the most perfect esteem towards Your Grace, and with thankfulness for your truly Christian Spirit exemplified in all your various and essential duties, I beg leave to subscribe myself, Your Grace's obliged and obedient Servant,

"22nd August, 1856."

"John Stow."

The Insertion in the Book was—

"To His Grace The Arch-Bishop of Canterbury. Respectfully presented for His Grace's Sanction to its Admission into the Lambeth Library, by the Compiler, *John Stow.*"

"August, 1856."

His Grace's Answer—

"Addington, August 27, 1856."

203 "Sir, I am much obliged by your sending a Second Volume of your 'Thoughts on The Liturgy' for the Library at Lambeth, where it shall be duly deposited as soon as I have had the opportunity of enjoying the perusal. I have also to thank you for your kind wishes and favorable opinion; and remain, Sir,

"With much respect, your faithful Servant,

"*John Stow, Esq.*"

(Signed) "*J. B. Cantuar.*"

In consequence of the kind tenor of this note, I thought it right to appropriate Copies of both Volumes for His Grace's private Library, and thus wrote to him—

204 "*To His Grace The Arch-Bishop of Canterbury.*"

"One expression in Your Grace's kind note prompts to my offering for your private Library a Copy of each of the Volumes of 'Thoughts on The Liturgy;' and that must plead my excuse, if any might seem not out of season.

"Faithfully and thankfully,

"1st September, 1856."

"*John Stow.*"

The Insertion in each Book was—

"For the private Collection of His Grace The Arch-Bishop of Canterbury, with the perfect esteem and Christian devotedness of the Compiler,

"*John Stow.*"

"31st August, 1856."

His Grace's Answer—

205 "The Archbishop of Canterbury returns his best thanks to Mr. Stow for his 'Thoughts on The Liturgy,' in which he expects to be much interested.

"*Addington, September 6, (1856.)*

"*John Stow, Esq.*"

In 1855 I bethought me of presenting Copies of Three of my Works for the Archiepiscopal Library at York, which I accordingly did, and received from The Arch-Bishop a Note as follows—

"*Bishopthorpe, York, September 29, 1855.*

206 "The Archbishop of York presents his compliments to Mr. Stow, and begs to say that he has this morning received, in a parcel from 41, Belgrave Square, the Three handsomely bound Volumes intended as a present to The See of York from Mr. Stow. And the Archbishop begs to offer his Acknowledgments and Thanks for the same."

"*John Stow, Esq.*"

From the late Bishop of London, Dr. Blomfield, I received a Note as follows—

"*Fulham, 26th July, 1855.*

207 "The Bishop of London presents his compliments to Mr. Stow, and begs to acknowledge with Thanks the present of handsomely bound Copies of his Works to the Episcopal Library at Fulham.

"*John Stow, Esq.*"

The Christian Knowledge Society having Publicly intimated that they had rescinded the Rule requiring the transfer to them of the Copy-right of Books, which they admitted into their Library, I was led to make an offer of Copies of my Works, or any of them that the Committee might select. And in consequence the following Answer was sent—

"*Society for Promoting Christian Knowledge, 67, Lincoln's Inn Fields,*

"*13th August, 1856.*

208 "Dear Sir, We shall most thankfully place in our Library any of your Works, which you may be pleased to forward to us for that purpose. If it will save you any trouble we will most gladly send to your Publisher or elsewhere for those Books. I am, Dear Sir, with great respect,

"Your's very faithfully,

"*John Stow, Esq.*"

(Signed) "*John Evans, Secretary.*"

I then wrote to The Secretaries of the Society, thus—

209 “Dear Sirs, Under the circumstances mentioned in Mr. Evans’s Letter of yesterday, I purpose to-morrow (D.V.) to leave for The Society’s Library the Works mentioned in my previous Letter, and which I here enumerate with one or two additions, viz. the First Edition of ‘Thoughts on The Gospel,’ and some early ‘Thoughts on The TRINITY.’

“The Society by their Committee and Officials have hereby my sanction to act upon their own judgment and inclination, at once, or at any after time, to circulate, by Tracts, extracts from any of the Books, to make and sell any Translations into Foreign or other Languages, and, if so disposed, to reprint and sell, also for the Society’s benefit, if such may be hoped for, reprints of all or any of these Works. And should any further Authority be wished under my hand, whilst life is continued to me, I shall most willingly grant it.

“The Books have been entered at Stationers’ Hall, and the required distribution in consequence made of them, as also to The British Museum. The list was then added, being Ten altogether.

“The Second Edition of ‘Thoughts on The Gospel,’ and the Appendix to the ‘Biblical Catechism,’ are both stereotyped.

“As most of the Books have been printed at the School Press of my late Connection, William Davis, Esq. at Gower’s Walk, Whitechapel, and my system of using Capital Letters so extensively, with the view to induce to emphatic reading and promote devotional feeling, being new to the Press Boys and oft departed from, I am preparing for each of the Works a list of errors and variations, which I may complete and get printed by the end of the year; and then will furnish Copies of them for the Society’s consideration and adoption, should they so think meet, or at least for the affixing them to the Copies now left respectively.

“I remain, Dear Sirs, faithfully your’s,

“Croom’s Hill, Greenwich, 14th August, 1856.”

“John Stow.”

From the Principal Secretary came a Note, as follows—

“August 18th, 1856,—Society for Promoting Christian Knowledge.

210 “Dear Sir, Your Letter of the 14th August has been

duly received, and I beg leave to inform you, that it will be laid before the Standing Committee on the 6th of October, the day of their next Meeting.

“I have the honor to be, Dear Sir,

“Your faithful humble Servant,

(Signed) “*Thomas B. Murray, Sec.*”

“P.S. I am sure that the Committee and Society will feel grateful to you for your handsome present of Books. These have been safely received.

“*To John Stow, Esq.*”

On the 27th October, 1856, a Letter of this date reached me.

“*Society for Promoting Christian Knowledge.*”

211 “Dear Sir, I duly brought under the notice of the last General Meeting your obliging Letter of August 14th, and the several Books which you have presented to the Society. And I now take the earliest opportunity of returning the Thanks of the Society for this Acceptable Donation.

“I remain, Dear Sir, your’s truly,

“*John Stow, Esq.*”

(Signed) “*Thomas B. Murray, Sec.*”

My Name being thus preliminarily made known in so large a Circle of Theological Characters, as the Author of the Works I had had printed, I was at length led to determine on publicly advertising them with my name as the Author, under so much of approving Encouragement extended towards them from so Many Influential and Discriminating Quarters, and to make known where and upon what terms, as to prices, Copies of them might be obtained. I therefore had a Circular printed and distributed, as also advertised, as follows—

212 “The Theological Works of John Stow, Esq. (The Products of more than the last 50 Years of a Life now beyond Four-score.)

I.

Thoughts on The Gospel of JESUS CHRIST, The SON of God, The SAVIOUR of Man.

The First Edition of which a few Copies remain, with supplemental corrections and variations to the present time. 1 Vol. 8vo. bound and lettered, with a slight likeness of the Writer, pages 800, besides the additions £0 12 0

II.

Second Edition of the Same Work, published in 4 numbers at 2s. 6d. each, for general Library Reading, in Naval or Military Saloons, on Ship-board, or in Camps. 8vo. pages 796, or they may be had bound together in 1 Volume for 0 11 0

III.

Reflections on The Epistles of St. Paul, and on That to the Hebrews. 1 Vol. 8vo. bound and lettered, with slight likeness of the Writer, pages 806, besides corrections and variations to the present time 0 15 0

IV.

Family Prayers from The Bible Psalms, with a connecting one of Reflections on each Psalm; as also from the Liturgy of The Church of England; with a few from the American Church. 1 Vol. 8vo. bound and lettered, pages 318, besides recent corrections and variations . . 0 7 6

V.

A Metrical Version of The Bible Psalms, 1 Vol. duode. with variety of Versions to adapt themselves to the Tunes both of the Old and New Versions, bound and lettered, pages 586, besides recent variations and corrections. Third Edition 0 10 0
First Edition printed in 1809.

VI.

Thoughts on The Liturgy of The Church of England, 1 Vol. 16mo. bound and lettered, pages 272, besides corrections and variations 0 3 6

VII.

Second Volume. Thoughts on the Special and Occasional Services of the Church, same size, pages 254 0 2 6

VIII.

A Biblical Catechism, with an Appendix of Scriptural Passages referred to, bound and lettered. The Catechism 35 pages. Appendix 107 pages 0 1 0

IX.

The Catechism, without the Appendix, bound and lettered 0 0 6

All the foregoing Works have Encouragingly found Reception with Royal, Archiepiscopal, Collegiate and various other Libraries both at Home and Abroad. February, 1857.

The above Works are published by Wertheim, Macintosh and Hunt, 24, Paternoster Row, or 23, Holles Street, Cavendish Square. The Corrections cost me very much time, owing to my peculiar use of Capital Letters, in order that the rule should be made throughout the Prints.

With this Public announcement and with the various Prints of the Corrections and Variations of the several Books, I then renewed addresses to the High and Dignified and other Quarters, where, by my previous Presentations, I wished those Corrections to be affixed within the Copies to which they severally applied.

My first communications were to Her Majesty Queen Victoria and The Prince Consort, thus—

213 *“To Her Gracious Majesty Queen Victoria.*

“The Countenance given to my literary Productions, and The Christian Knowledge Society having, in their acknowledgment of the Presentation to them given publicity to my name as the Writer of the Works, I have at length admitted as much, and respectfully submit to Your Majesty the form of Advertisement adopted.

“It has been my earnest wish to have my printed Works as free from imperfection as I could, and with that view I have formed supplemental lists of Corrections with a few variations in the hope of getting them inserted in the Copies of each Work to which they respectively apply, as well in those that have been distributed, as in others still in my possession. I have therefore ventured to enclose to His Royal Highness, Your August Consort, Copies of such Corrections both for Your Majesty and Himself, in the hope that they may be allowed to be affixed accordingly.

“With every feeling of respect and thankfulness,

“I remain,

“Your Majesty’s obliged and obedient Subject and Servant,

“14th February, 1857.”

“John Stow.”

214 *“To His Royal Highness Prince Albert, Consort of Queen Victoria.*

“The avowal of my Name, at last, to the Public as the Writer of the Works, which have been previously brought under Your Royal Highness’s notice, is principally attributable to the Publicity given to it in such connection by the

Vote of the General Board of The Christian Knowledge Society, in their circular Report of the 7th of October last; and I respectfully enclose a copy of the Advertisement, by which such Announcement is made.

"I venture also to lay before Your Royal Highness my effort to correct, as far as I could, what I deem imperfections in the several Works, whether of the Press or otherwise; and one portion of which, in the accompanying packet, I submissively offer as applicable to the Copies of the several Works, which Her Majesty condescendingly received from me; the others (and two of them in duplicates) for insertion, if it may be, in the Copies Your Royal Highness so graciously accepted. With renewed assurance of grateful devotedness,

"I subscribe myself, faithfully and obliged,

"14th February, 1857."

"John Stow."

The Answer—

215 "Major General Grey has received the commands of His Royal Highness The Prince to acknowledge the receipt of Mr. Stow's Letters of the 14th instant."

"Buckingham Palace, 16th February, 1857."

Similar Communications were made both to the Arch-Bishop of Canterbury and of York in February 1857.

To The Secretaries of The Gospel Propagation Society, and to the several Colonial Colleges connected therewith.

To Those of The Christian Knowledge Society.

To The Parent Institutions of The Young Men's Church of England Association for Missions.

On the present Bishop Tait succeeding to the See of London, I presented to him Copies of 'Thoughts on the Gospel,' 'Reflections on St. Paul's Epistles,' 'Biblical Catechism, with Appendix,' and 'Thoughts on The Liturgy,' in the Two Volumes; thus addressing him—

216 "To The Right Rev. Dr. Archibald Campbell Tait, The Lord Bishop of London.

"My Lord, Having presented Copies of the accompanying Works, through your respected Predecessor Bishop Blom-

field, for the Episcopal Library of your Diocese, I offer other Copies to your Lordship's private Collection, with the assurance of the esteem, which in your high Official Appointment, your zeal and devotedness to the Cause of Christianity and Humanity have raised in the mind of,

"Your Lordship's humble and obedient Servant,

"*Croom's Hill, Greenwich, June 1857.*"

"*John Stow.*"

Insertion in each Book—

"To The Right Reverend Dr. Archibald Campbell Tait, Lord Bishop of London. Presented with the Christian esteem and thankful acknowledgment for His Public Services, by the Compiler,

"*John Stow.*"

"*June 1857.*"

The Answer was thus—

"*London House, June 6, 1857.*

217 "Dear Sir, I thank you for the Books you have so kindly sent me, and remain your's faithfully,

"*J. Stow, Esq.*"

(*The Signature, unintentionally of course, omitted.*)

To The Bishops of Winchester, Lincoln, Carlisle, Peterborough, Ripon, Gloucester, Bristol, and Norwich, I presented for their respective Diocesan Libraries, Copies of the same Five Books presented to the present Bishop of London. Writing to Each in much the same terms.

My introductory Letter to The Bishop of Winchester was as follows—

218 "*To The Right Reverend Dr. Charles Richard Sumner, Lord Bishop of Winchester.*

"My Lord, Having presented Copies of the accompanying Works to the Library of Winchester College, as to various Others, Ecclesiastical and Civil, I offer these Copies respectfully to your Lordship's private Collection; with the assurance of the perfect esteem, in which I have ever held your many and efficient labors in the Christian Cause and in the best spirit of true Churchmanship; and subscribe myself,

"Faithfully and gratefully, your Lordship's obedient Servant,

"*Croom's Hill, Greenwich, 8th June, 1857.*"

"*John Stow.*"

Inserting in the Books—

“For The Right Reverend Dr. Charles Richard Sumner, Lord Bishop of Winchester. Presented with the sincere respect of the Author.”

“*John Stow.*”

“*June, 1857.*”

His Lordship's Answer was as follows—

“*St. James' Square, June 13th, 1857.*”

219 Sir, I have received this day through the Society for the Propagation of The Gospel a Copy of several Works published by you. I beg to offer my cordial Thanks for your attention in sending me what I may call a Body of Divinity in a compendious form.

“I am, Sir, your very faithful Servant,

“*John Stow, Esq.*”

(Signed) “*C. Winton.*”

The Letter to The Bishop of Lincoln was as follows—

220 “To The Right Reverend Dr. John Jackson, Lord Bishop of Lincoln.

“My Lord, Having presented Copies of the accompanying Works to several Ecclesiastical and Civil Libraries, I beg leave to offer to That of your Lordship's Diocese, under your own sanction, the Copies now submitted to your notice and consideration. Sprung from a Lincolnshire Ancestry, in connection with East Stockwith in Gainsborough, I claim to be a Son of its Soil; for my Great Grandfather, William Stow, was an Anchor Smith there, a Land Owner; and, as I heard from a Neighbour who knew him, was remarked as driving a bolt into a Ship further than any Man in the County in his day. I speak of course of a distant date even in the last Century. With perfect respect, I subscribe myself,

“Your Lordship's humble Servant,

“*June, 1857.*”

“*John Stow.*”

The Insertion in the Books was—

“For The Episcopal Library of Lincoln. Presented under the sanction of The Right Reverend Dr. John Jackson, Lord Bishop of Lincoln, with the Filial and Christian feeling of the Author,

“*John Stow.*”

“*June, 1857.*”

The Bishop's Answer was— "*Inverness Terra's, June 19, 1857.*

221 "Sir, I beg to return you my best Thanks for your handsome present, which I shall have much pleasure in placing in the Episcopal Library at Riseholm.

"I am, Sir, your obedient Servant,
 "*John Stow, Esq.*" (Signed) "*J. Lincoln.*"

The Letter to The Bishop of Carlisle was as follows—

222 "*To The Honorable and Right Reverend Dr. Henry Montagu Villiers, Lord Bishop of Carlisle.*

"My Lord, Copies of the accompanying Works having encouragingly obtained access into many Ecclesiastical and Civil Libraries, I respectfully offer These for your Diocesan Library, should your Lordship, on consideration, think favourably of them; and am, My Lord,

"Obediently and faithfully your's,
 "*10th June, 1857.*" "*John Stow.*"

Insertion in the Books—

"For the Episcopal Library of the Diocese of Carlisle. Presented under the sanction of The Honorable and Right Reverend Dr. Henry Montagu Villiers, Lord Bishop of Carlisle, with the Christian feeling of the Author,

"*June, 1857.*" "*John Stow.*"

The Bishop's Answer was thus—

"*Rose Castle, June 22nd, 1857.*

223 "Dear Sir, I must not lose a post in offering my best Thanks for your kind and valuable Contribution to the Episcopal Library. May the blessing of that God, who has preserved you above Four-score years, abide with you for Ever.

"Your's faithfully,
 "*John Stow, Esq.*" (Signed) "*H. Montagu Carlisle.*"

The Letter to The Bishop of Peterborough was as follows—

224 "*To The Right Reverend Dr. George Davys, Lord Bishop of Peterborough.*

"My Lord, In several, both Ecclesiastical and Civil, Libraries, Copies of the accompanying Works have been

encouragingly received, I am led therefore respectfully to submit These to your Lordship's consideration, that, if meeting with your approval, they may form an addition to the Collection in the Library of your Diocese; and am, with thankful acknowledgment of your Christian labours,

"Your Lordship's obedient Servant,

"12th June, 1857,—Croom's Hill, Greenwich."

"John Stow."

The Insertion in the Books—

"For The Episcopal Library of the Diocese of Peterborough. Presented under the sanction of The Right Reverend Dr. George Davys, Lord Bishop of Peterborough, with the Christian feeling of the Compiler, *John Stow.*"

"June, 1857."

The Bishop's Answer was thus—

"Peterborough, October 14th, 1857.

225 "Dear Sir, I beg to return you my best Thanks for your very valuable Present to the Diocesan Library of Peterborough; and I will take care that your wishes shall be complied with. I only received the Books yesterday, but they must have been for sometime at the Office in Pall Mall. Your's has been a long labour; but it must be a happy reflection to have the hope of leaving, what may be the means of much Spiritual good, to those that come after. May this Blessing be upon them.

"I am, Dear Sir, your very obliged and faithful Servant,

"John Stow, Esq."

(Signed)

"G. Peterborough."

My Letter to The Bishop of Ripon, was as follows—

226 "To The Right Reverend Dr. Robert Bickersteth, Lord Bishop of Ripon.

"My Lord, It may still be in recollection that at so distant a period, as when you were labouring in the Spiritual Vocation in the Church of St. Giles at Reading, you kindly answered a Note from me, which put forth a wish that your zeal in your Office, then so obvious to a casual Passer, might be tempered so as not to make inroads on Constitutional Powers prematurely. As Copies of the accompanying Works have met with encouraging reception in various Libraries,

Ecclesiastical and Civil, I offer respectfully These for That of the Diocese over which the Headship, I, in common with Multitudes, feel to have been auspiciously and in fulness of Christian hope, Cast Providentially on you. Subject to your decision on the character of the Works.

“And am, My Lord, faithfully and humbly your’s,
“*John Stow.*”

Insertion in the Books—

“For The Episcopal Library of the Diocese of Ripon. Presented under the sanction of The Right Reverend Dr. Robert Bickersteth, Lord Bishop of Ripon, with the Christian feeling of the Compiler.
“*John Stow.*”

“*June, 1857.*”

The Bishop’s Answer was—

“4, Gloucester Square, Hyde Park, June 20th, 1857.

227 “Dear Sir, I beg to offer you my best Thanks for your very kind Note and for the present of Books, which you have so liberally presented to the Library of the Diocese of Ripon. The Library belonging to the Diocese does not at present possess more than a very few Volumes; but I am very desirous that it shall be made more worthy of the Diocese, and for this reason your Contribution of these Valuable Works is doubly prized by me. Trusting that your declining years may be abundantly cheered by the Light of His Countenance, in whose favor is Life,

“I am, Dear Sir, sincerely and gratefully your’s,
“*John Stow, Esq.*” (Signed) “*R. Ripon.*”

228 In consequence of this Letter I forwarded to The Bishop of Ripon, also for his Diocesan Library, Copies of The ‘Metrical Version of Psalms,’ Third Edition, and of The ‘Family Prayers from The Bible Psalms and from The Liturgy,’ of our Church; with similar Insertions in them, and with an explanatory Letter.

To this the Bishop’s Answer was—

“4, Gloucester Square, Hyde Park, June 29th, (1857.)

229 “My Dear Sir, Pray accept my best Thanks for your additional Offering to the Episcopal Library of the Diocese of Ripon;

“And believe me ever most sincerely your’s
“*J. Stow, Esq.*” (Signed) “*R. Ripon.*”

My Letter to The Bishop of Gloucester and Bristol was—

230 “*To The Right Reverend Dr. Charles Baring, Lord Bishop of Gloucester and Bristol.*

“My Lord, Having been encouraged to place Copies of the accompanying Works in many Libraries, both Ecclesiastical and Civil, I respectfully offer These for the Library of your Lordship’s Diocese, if, on such consideration as you may have opportunity to give them, they meet your approval; and am, My Lord, with esteem for the tendency of your Christian labours, your humble Servant, “*John Stow.*”

“11th June, 1857.”

The Insertion in the Books—

“For The Episcopal Library of the Diocese of Gloucester and Bristol. Presented under the sanction of The Right Reverend Dr. Charles Baring, Lord Bishop of Gloucester and Bristol, with the Christian feeling of the Compiler,

“*Croom’s Hill, Greenwich, June 1857.*”

“*John Stow.*”

The Bishop’s Answer was—

“*Radborough Manor, Stroud, November 13th, 1857.*

231 “Sir, It was only yesterday that I received your very handsome present of Books for the Episcopal Library of this Diocese, together with a Note dated the 11th June. I will not lose a post in thanking you for your very kind Donation, and assuring you that your wishes respecting your Works shall be carried out.

“I am, Sir, your’s faithfully,

“*John Stow, Esq.*”

(Signed)

“*C. Gloucester and Bristol.*”

My Letter to The Bishop of Norwich was—

232 “*To The Honorable and Right Reverend Dr. John Thomas Pelham, Lord Bishop of Norwich.*

“My Lord, Sharing in the general respect entertained towards your Lordship for your Advocacy of Christian Principles in their truth and purity, and joining in the Congratulation on your recent Elevation to This See, I submit the accompanying Volumes to your consideration, that, if

meeting your approval, they may be so favourably passed to the Library of your Diocese. And subscribe myself,

"Your Lordship's humble and obedient Servant,

"26th July, 1857."

"John Stow."

The Insertion in the Books—

"For The Episcopal Library of the Diocese of Norwich. Presented under the sanction of The Honorable and Right Reverend Dr. John Thomas Pelham, Lord Bishop of Norwich, with the Christian feeling of the Compiler,

"June, 1857."

"John Stow."

The Bishop's Answer—

"Lowestoft, 3rd August, 1857.

233 "Dear Sir, The Volumes, which you have forwarded to me by The Society for the Propagation of the Gospel, reached me on Saturday last. I fear that my occupations, which will take me away from home, will prevent my reading the Books for some time; and therefore I shall not be able to present them to the Cathedral Library at present. With my best Thanks for the kind feeling you have expressed in relation to my appointment to the Episcopacy,

"I beg to remain your's faithfully,

"John Stow, Esq."

(Signed) "John T. Norwich."

On forwarding a Copy of my last Volume of 'Thoughts on the Liturgy,' to The Gospel Propagation Society, I wrote as follows on the 22nd August, 1856—

"To The Secretaries of The Society.

234 "Dear Sirs, The accompanying continuation of 'Thoughts on the Liturgy of our Church' I offer, with the utmost respect, to the Committee, it having reference to the Special and Occasional Services. And should it be thought likely to interest the various Readers of the Colonial Colleges connected with The Society, where the first Volume has been received, I shall have pleasure in placing the same number of Copies as have been transmitted of the first Volume for each of the 18 of The Society's Dependencies, entrusting them to your forwarding them as opportunities may present themselves.

"Your's ever faithfully,

"John Stow."

The Insertion was—

“For The Library of The Society for the Propagation of The Gospel in Foreign Parts. Presented with the utmost respect by the Compiler,
“*John Stow.*”

“*August 1856.*”

The Answer was as follows—

“*Society for the Propagation of The Gospel in Foreign Parts,*
“*Pall Mall, London, 29th August, 1856.*”

235 “Dear Sir, I am desirous to acknowledge, with our cordial Thanks, the receipt of your Second Volume of ‘Thoughts on the Liturgy.’

“We will gladly take the first opportunity of forwarding Copies, which you may intrust to our care for the Colonial Colleges.
“I am, Dear Sir, faithfully yours,

“*To John Stow, Esq.*”

(Signed) “*W. T. Bullock.*”

With the Copies for the different Colonial Colleges a general Circular was written, and in each Copy an appropriate Insertion of the Presentation.

The Circular was as follows—

236 “Under the extended sanction of The Society for the Propagation of The Gospel I respectfully offer, as an addition to my former Presentations, the Copy of a Second Volume of ‘Thoughts on the Liturgy of our Church,’ in reference to Its Special and Occasional Services; and remain, with every good wish for the progress of Vital Christianity,

“Your’s faithfully,

“*Croom’s Hill, Greenwich, England, September, 1856.*”

“*John Stow.*”

Successively, Copies of ‘The Biblical Catechism,’ with its Appendix, and of the various Supplemental Corrections to each of my Productions, were forwarded.

To The Bishop of Rupert’s Land I thus acknowledged his interesting Letter of 1851.—(108)

237 “*To The Right Rev. Dr. David Anderson, Bishop of Rupert’s Land, Red River.*”

“The very kind and still pleasing Letter received from you in March, 1851, of the date of the prior Nov., acknow-

ledging my then Presentation of Books to the Library of your Infant College, leads me to offer, through the continued aid of The Gospel Propagation Society's intercourse with you, an addition of a Transcript of the Text References to the Biblical Catechism as an Appendix.

"Doubting whether a Copy of 'Reflections on The Epistles of St. Paul and on That to the Hebrews' may have reached you, I send a Copy, which has had my latest printed Corrections appended to it. The accompanying Circular will shew that I have at length given publicity to my Name as the Writer; and since having presented Copies of Five of my Works to several of the Episcopal Libraries of this Country, the reception, they have met with, has been uniformly encouraging [and mentioning some of them.] Willing to relieve my Publications from inaccuracies of Printers and my own oversights at the time, I have framed and have had printed Supplemental Corrections to each of the Volumes, Copies of which I now send you, and the Library Bookbinder may paste them in their respective references.

"With every respectful feeling towards your Reverence, and hearty wishes for the Spread of Vital Christianity under your zealous auspices, believe me to remain,

"Your Reverence's very faithfully and obliged,
"July, 1857." "John Stow."

Insertion in each of the Two Books—

"For the Library of the Diocesan College of Rupert's Land, Red River. Presented under the sanction of The Right Reverend Dr. David Anderson, Bishop of Rupert's Land, with the Christian feeling of the Compiler,

"July, 1857." "John Stow."

The Bishop of Victoria, Hong Kong, wrote—

238 "The Bishop of Victoria begs to present his renewed Thanks to Mr. Stow for his second present of Books to St. Paul's College Library, which shall be duly forwarded to their destination.

"Park Place, Blackheath, December 5th, 1857."

From the Sawyerpuram Principal of the Missionary Settlement

I received, on the 3rd February, 1859, a Letter, of which the following is a Copy—

"Sawyerpuram College, or Missionary Institution,

"Post Town, Puhacorm, Tinnevelly, Madras, December 6th, 1858.

239 "My Dear Sir, I beg to acknowledge, with sincere gratitude, the arrival of the Books you have so kindly presented to this College, viz. 'A Biblical Catechism,' and the Second Volume of 'Thoughts on The Liturgy.' We much value All your Works, which have up to this time reached us, as they form a most welcome and valuable addition to our scanty Library. Perhaps before long I may have the pleasure to announce that they are being translated into Tamul for the use of our Native Christians. I hope next Term to use your Work on the Liturgy as my Text Book for Lectures on that important Subject to the Students. You will be glad to hear that upwards of 30 of our Hindoo Students left the College during the past year to be actively engaged in Mission Work. We hope (D.V.) to open about 20 New Schools in this Province alone, of a very Superior Character, early next year. May we beg an especial interest in your prayers, that this College may be a Seminary of sound learning and religious instruction; that All, who leave it, may know experimentally the preciousness of CHRIST, and be greatly blessed in preaching Him amongst their Heathen Brethren. May The LORD reward you a thousand-fold for your labour of love in behalf of His Church.

"Your's, much obliged,

"*J. Stow, Esq.*"

(Signed) "*Thomas Brotherton, M.A.*

"Principal of the Missionary College."

Shortly after I thus wrote to him—

240 "*To The Rev. Thomas Brotherton, M.A., Principal of the Missionary College of Sawyerpuram, Tinnevelly, Madras.*

"Reverend and Endeared Sir, Your Letter of the 6th December, 1858, reached me on the 3rd of this February, and rich in gratification it proved to my mind and heart, as holding out a prospect that some at least of my Works may, through the laborious devotedness of yourself and others, acquire extended influence by being translated into the Tamul,

a language of wide operation, not only in parts of India, but also, I believe, in a portion of Ceylon; and the present Bishop of Colombo, Dr. Chapman, being One of my Correspondents, I could not resist the desire to acquaint him and his Associates in the College, with the heart-warming tidings I had received, venturing to send him by this same post a Copy of your Letter, as my authority for the pleasing intelligence; and in return I send you a Copy of the last Letter I received from the Bishop (hereafter stated); which, as you may suppose, rejoiced me not a little. (No. 242.)

241 "I also sent a Copy of your Letter to The G. P. S., for which thanks, many, were returned 'for Mr. Brotherton's very interesting and gratifying Letter,' and gave the Secretary's approving answer.

"It is my habit, amongst other Objects for Prayer, to pray to God, through faith in CHRIST JESUS, for His Commendation Thereof to His Heavenly FATHER, for our Country and our Church, (and, after, The Queen and Royal Family and All in Authority within the Realm); for the Ministers and Missionaries of His Holy Word and the Flocks committed to their charge; and for every Human Being, that the Light of Divine Truth may Shine out more and more upon them—that The HOLY SPIRIT may Constrain to the Confirmation of faith and fear in all hearts, and that The KINGDOM of The SAVIOUR in Righteousness and Peace and Heavenly Love may be Established upon Earth.

"With sincere respect and grateful feeling for your warm espousal of my Writings, and with thankfulness towards All, who may take part in the tributary toil,

"I remain, very faithfully your's,

"15th February, 1859."

"John Stow."

The following is a Copy of the Letter received from The Bishop of Colombo, and adverted to in my Letter to The Rev. T. Brotherton, as Principal of the Sawyerpuram Mission in Tinnevely.

"Nuwara Eliya, Ceylon, April 13, 1858, (received the 21st May.)"

242 "Dear Sir, I gladly and thankfully acknowledge your several Contributions to our College Library. They appear to me likely to be of considerable Service to the Native Theological Students in their preparation for the Ministry of

the Church and all its blessings to their Fellow-Countrymen. It is, I am persuaded, to the formation of a duly trained and disciplined *Native Ministry* that we must look, as our last hope, in building up the Church among the Superstitious Races of the East. Every Contribution therefore to our Theological Library, gathered from the rich stores of English Divinity, such as your kindness has supplied us with from time to time, must be of increasing value, in proportion to the number of those, who have access to them. With the renewed thanks of our whole Body, I have the pleasure to be,

“My Dear Sir, your’s very faithfully and obliged,

“*John Stow, Esq.*”

(Signed) “*J. Colombo.*”

In reply to this Letter, I thus wrote to the Bishop—

243 “*To The Right Reverend Dr. Chapman, Bishop of Colombo.*”

“Very Reverend and Endeared Sir, Your Letter of the 13th of April, 1858, reached me on the 21st of May, and a very lasting source of gratification has it afforded me, on the assurance that the Works of my Presentation, from time to time, to your College Library have been so favourably thought of by Yourself and the Whole Body of your Clerical Associates connected with the College, as to form Standard Authorities in the Native training for the Ministry in the Church of our Blessed SAVIOUR.

“From a no very distant Clerical Board of Mission from you, at Tinnevely, I have very recently received tidings of a contemplated Translation of Some at least of my Works into a language, which I am led to understand is spoken in a portion of your Diocese of Ceylon; and, if such intention should be carried out, your Board may gather, to that extent, some aid for one Division of your Many-Tongued See. [A Copy of The Rev. T. Brotherton’s last Letter (No. 239) accompanied; then follows.] With the sincerest respect towards Yourself and your Associates, and prayer for the prosperity of the College and the Advancement of a Native Ministry in the Truth of Christianity,

“I remain, ever faithfully your’s,

“*14th February, 1859.*”

“*John Stow.*”

It being my wish to have the Supplemental Corrections to my Theological Works inserted in all the Copies of those Works, to which I could gain access, it was peculiarly so in reference to those, which had been placed in the Four Privileged Libraries, where the deposit of them had been made as an element to ground my title to the Copy-Right of the Originals.

I thus wrote to the Principal or Librarian of the Bodleian Library at Oxford—

244 “Sir, Copies of the after-described Theological Works having, at different times, according to the dates of printing, been deposited by me at Stationers’ Hall, for distribution among the Four Privileged Libraries, including your own, I have lately framed and have had printed Supplemental Corrections to each of them, with a view to lessen the inaccuracies of Printers and my own oversights in their preparation. The Works are—

- “1st. Family Prayers from The Bible Psalms, with Reflections, and from The Liturgy of The Church of England.— 1 Vol. 8vo., date of deposit 23rd Aug. 1839.
- “2nd. Biblical Catechism, introductory to or explanatory of the Church Catechism, with References to Scriptural Authorities in Notes. A small Vol. 32mo. Deposited 27th Nov. 1841.
- “3rd. A Metrical Version of The Bible Psalms; a Selection.— 1 Vol. 12mo. Deposited 27th Nov. 1841. Second Edition.
- “4th. Full Version of the same Work (Third Edition.) 1 Vol. 12mo. Deposited 21st March, 1844.
- “5th. Reflections on the Epistles of St. Paul, and on That to the Hebrews, with Scriptural Illustrations. 1 Vol. 8vo. Deposited 28th March, 1849.
- “6th. Thoughts on The Book of Common Prayer, used in The Church of England (including Morning and Evening Services.) 1 Vol. 16mo. Deposited 30th Dec. 1850.
- “7th. Thoughts on The Liturgy, including some Special and Occasional Services of The Church. Second Volume, 16mo. Deposited in 1856.
- “8th. Thoughts on The Gospel of JESUS CHRIST, The SON of GOD, The SAVIOUR of Man. 1 Vol. 8vo. First Edition. Deposited 9th Dec. 1848.
- “9th. Second Edition of the same Thoughts on The Gospel. Printed in 4 parts, 8vo. Deposited in 1854.

"I should be glad to be allowed to forward to your Library, Specimens of such Supplemental Corrections, if assured that your Officials would get them *pasted* in the Works, to which they severally belong; and that is all that would be required.

"By the accompanying Circular it will be seen that Publicity is thereby given to my name as the Writer of the several Works above referred to; and since having presented Copies of Five of them to several of the Episcopal Libraries, the reception has been uniformly encouraging, especially from The Bishops of Winchester, Carlisle, and Ripon. The Bishop of Winchester, returning his cordial thanks for the Books, characterized them 'As a Body of Divinity in a compendious form.' The Bishop of Carlisle writing, 'Not to lose a post in acknowledging so valuable a Contribution to the Episcopal Library,' added 'May the blessing of That God, who has preserved you above Four-score years, abide with you for Ever!'

"And The Bishop of Ripon, admitting that the Library of his Diocese had but a scanty supply of Books, which he was anxious to increase, wrote, 'That the Contribution of my Books was therefore doubly prized by him.'

"Copies of my Books have for some time been in the Libraries of Magdalen College, New College and Oriel, in your University, and to Each I propose sending the Supplemental Corrections.

"I am, Sir, respectfully your's,

"9th September, 1857."

"John Stow."

245 With the exception of the mention of Colleges, which has exclusive reference to Oxford, the same Letter and Circular were sent to The Principal or Librarian of the Public Library at Cambridge University.

246 To The Principal or Librarian of the Library of the Faculty of Advocates at Edinburgh.

247 To The Principal or Librarian of The College of the Holy and Undivided TRINITY of Queen Elizabeth, near Dublin.

Answer from Oxford—

"Bodleian Library, Oxford, 11th September, 1857.

248 "Sir, In answer to your obliging Letter I am happy

to inform you, that all your Works are in the Bodleian Library, except the Second Edition of 'Thoughts on The Gospel of JESUS CHRIST,' which does not appear to have reached us. If you will favor me with the Supplemental Corrections to your Works I will myself attend to the pasting them in the respective Volumes.

"I am, Sir, your obliged Servant,
"To John Stow, Esq." (Signed) "B. Bandinel, Librarian."

The Answer from Edinburgh—

"*Advocates' Library*, 11th September, 1857.

249 "Sir, I am this morning in receipt of your Letter of the 9th instant, and in reply I beg to say, that I shall be very glad to have the Supplemental Corrections to your Works, which you kindly offer to send; and that I shall take care to have them inserted in the Volumes to which they respectively belong.

"I am, Sir, your obedient Servant,
"John Stow, Esq." (Signed) "Samuel Kalkett,
"Keeper of the *Advocates' Library*."

The Answers from the Dublin Officials; and first from The President of Trinity College—

"*Manchester*, September 16, 1827.

250 "Sir, Your favor of the 9th Sept. has been forwarded to me here with others, which, on leaving home, I directed should meet me here. On my return to Dublin, at the end of the month, I will place your Letter in the hands of The Rev. Dr. Todd, our Librarian, who will, I presume, be very glad to avail himself of your offer.

"Your's very obedient,
"John Stow, Esq." (Signed) "Richard Macdonnell, D.D.
"Provost of T. C. D."

"*Trinity College, Dublin*, 24th September, 1857.

251 "Sir, I am desired by the Librarian, The Rev. Dr. Todd, Senior Fellow T. C. D. to return you his Thanks for your kind communication, and to say, that he will be glad to receive any Additions to the Copies of your Works deposited in the Library of the College; and that he ordered the same to be carefully entered into their right places according to th~

wishes of the Author, as soon as they shall arrive from Stationers' Hall.

"I have the honor to be, Sir, your obedient Servant,
"John Stow, Esq." (Signed) *"R. T. Siegfried,"*
"Assistant Librarian."

My Answer to the First Bodleian Letter—

For Mr. Bandinel, Librarian of The Bodleian Library.

252 "Dear Sir, In consequence of your kind note of the 11th instant, I made inquiry at my Publishers', Messrs. Wertheim and Macintosh, as to the Second Edition of 'Thoughts on The Gospel;' and the Answer returned to me is—'On reference to our Books we find that the Copies went to the Stationers' Hall for the Four Libraries, as follows—

"May 1854, Part I. July 1854, Part II.

"January 1855, Parts III and IV.

"We have in our Books the signature of the Clerk, who received them.

"A Copy of each was also sent to the British Museum at the same dates.

"This Work having been thus bound up in Parts, like a Review, the first part comprising the Scripture Lives of Abraham and David, and the remaining parts dividing the whole of St. Matthew's Gospel between them, may not as yet have caught your attention; but I trust you will be able to trace them in the Library. The Supplemental Corrections to all the other Works I now forward to your promised care, and am,

"Dear Sir, yours truly,
"John Stow."

"You will see that I have been obliged to correct the Corrections. I had a Schoolfellow of the name of *Bandinel*, a nice, well-mannered Boy, some years my Junior, at Reading School under Dr. Valpy in 1792, and I never heard of him. Do you know anything of such a Boy in after life?"

The Reply—

"September 23, 1857.

253 "My Dear Sir, I feel much flattered by your kind recollection of me after so long a period as 65 years. I am indeed that Boy, who was at Valpy's at the time you

mention, and left it in a hurry in consequence of my Father's having preferment in Dorsetshire, which made him leave Oxford. I went afterwards to the College at Winchester; from thence was elected to New College in this University. Rather more than 40 years ago I was elected Keeper of the Bodleian Library; and here I shall end my days. I am now in my 77th year. I am much obliged by your sending me the Errata for your Works. I have carefully examined these lists, and I have written to Mr. Greenhill about it. There is, I suspect, more than negligence in this matter. But I will look well into it, and tell you the result.

“Believe me, my Dear Sir, your's obliged and truly,
(Signed) “*B. Bandinel.*”

Not hearing from Cambridge University Library, I wrote on the 17th Nov. 1857 (after an interval of more than 2 months.)

254 “*To The Librarian of The University Library of Cambridge.*”

“Sir, So far back as the 9th of Sept. last, I directed a Letter to the Principal or Librarian of the Public Library at Cambridge University, intimating a wish to have some Supplemental Corrections added to the different Theological Works I had deposited Copies of at Stationers' Hall for your University (as for the other three Privileged Libraries) to ground my claim to their Copy-right. At the same time I forwarded to each a list of the Works (Nine in number) with the dates of such respective deposits; also a Circular with some of the Bishop's Testimonials, as admitting them into their respective Diocesan Libraries; and I thus further expressed myself, ‘I should be glad to be allowed to forward to your Library, Specimens of such Supplemental Corrections, if assured that your Officials will get them *pasted* in the Works, to which they severally refer; and that is all that would be required. Before the expiration of that month I heard from the Bodleian, from the Faculty of Advocates, and the Dublin University Authorities; not only acquiescing in my wish, but expressing a desire to have what I had so offered; and engaging to have the Corrections *pasted* in the Books. I beg therefore to know if my Letter to The Principal or yourself was received, and, if so, as any Answer given to it

must have miscarried, to be informed, *what that Answer was* ; or, at all events, to have an Answer now ;

“ And am, Sir, respectfully your’s,

“ *John Stow.*”

To such my Letters I have not, to this date of April, 1860, received any reply or notice from the Cambridge Library Authorities ; and am at a loss for conjecture as to what does seem to me a studied neglect : so that the Copies, which I presented to that Library, are one and all without the Corrections I deemed material, and which all the other Privileged Libraries have admitted so promptly and even thankfully.

255 Having sent to the Library of The British Museum Corrections for the Copies of my Books, which had been deposited there, I wrote to the Rev. J. Benjamin McCaul, of that Establishment, with whom I had corresponded in reference to the Jerusalem Literary Association—

256 “ My Dear Sir, Availing myself of your sanction to direct to you at the Museum, as I wish to introduce Corrections to my Books there, I cannot do better than to enlist you as a general Volunteer in my service for that purpose ; and therefore entrust to your kindness to bring the matter before the Authority peculiarly to be consulted on the occasion, to whom I have written with a full narrative of connecting circumstances.

“ Believe me, very truly your’s,

“ *24th February, 1857.*”

“ *John Stow.*”

And in consequence the following Official Document was furnished to me.

“ *British Museum, November 6th, 1857.*

257 “ Sir, I am directed by the Trustees of the British Museum to inform you, that they have received the Present mentioned on the other side, which you have been pleased to make to them, and I have to return you their best Thanks for the same.

“ I have the honor to be, Sir, your most obedient Servant,

“ *John Stow, Esq.*”

(*Signed*)

“ *A. Panizzi,*

“ *Principal Librarian.*”

“ A Biblical Catechism, Second Edition. London, 1841. 24mo.

“Supplemental Corrections and Additions” [to other Works, by the Author of the same.]

258 From The Incorporated Law Society of London, having been myself a Member of that Profession, and on application to them having received an Answer to an Inquiry as to their construction of a particular clause in a recent Act of Parliament, I made them an offer of Copies of my Works, and in their reply, though admitting their purchases for their Library were confined to Law Books, County History and Topography, and did not extend to Works of Theology, yet they said the Books would be acceptable to The Society.

My Letter in consequence to the Secretary was—

259 “Dear Sir, The ready acquiescence by the President and Committee of the Society in my offer of my Books to The Library prompts me to present at once Copies of the Three principal Ones—‘Thoughts on The Gospel,’ ‘Reflections on St. Paul’s Epistles and on That to the Hebrews,’ and ‘Family Prayers from The Bible Translation of The Psalms and from The Liturgy of our Church;’ as, from their nature, time can alone give such an insight into their peculiar qualities (which are practical and not critical,) as to allow of a judgment to be communicated as to the impression made by them.

“The remaining Works shall be added, if *eventually* encouragement shall be given to add Copies of them also; [and, forwarding one Specimen of the Testimonials borne to them, I concluded with good wishes towards the Secretary (for his attention and civility), signing myself,]

“Dear Sir, faithfully yours,

“Croom’s Hill, 30th December, 1859.”

“John Stow.”

The Insertion in each Book was—

260 “For The Library of The Incorporated Law Society, London. Presented by the Author, a retired Member of the Fraternity, having been admitted to the Supreme Courts in 1798, but discontinuing Professional Practice about the year 1817; having joined a Wholesale Trade Connexion in the City, which was founded by my Grandfather, and continued by my Father and Brother till their respective deaths.

“With my best respects and Christian feeling towards the Society.”

“*John Stow,*

“*Croom’s Hill, Greenwich, December 1859.*”

“*Now past his 83rd year.*”

“When reading or using these Prayers the corresponding Psalms in the Authorized Bible Translation might be first read in a Circle or Family.”

261 “At a Meeting of the Council, held Thursday, 5th Jan. 1860—Mr. Stow having presented his ‘Thoughts on The Gospel,’ ‘Reflections on the Epistles of St. Paul and on That to the Hebrews,’ and ‘Family Prayers from the Psalms in Three Volumes’—Resolved, That the Thanks of the Society be returned to Mr. Stow for his Donation.

(Signed) “*R. Maugham, Secretary.*”

“*John Stow, Esq. Croom’s Hill, Greenwich.*”

To The Secretary I again wrote on the 9th of January, thus—

262 “Dear Sir, For The Society’s ready reception of my first Offerings of the principal of my Theological Works, and your very pleasing and encouraging call for the Reserve, as the Society’s Representative, I now forward Copies of ‘A Metrical Version of The Bible Psalms,’ (the First Edition was printed in 1809,) Two Volumes of ‘Thoughts on the Liturgy and on the Special Services of our Church,’ and ‘A Biblical Catechism,’ with an Appendix of The Scriptural Sources from which it has been framed. And with the friendly feeling towards yourself, which your communications in their kindly tone have engendered,

“I remain, My Dear Sir, faithfully your’s,

“*John Stow.*”

Insertion in these Books—

“For The Library of The Incorporated Law Society, London. Presented in succession to Three previous Presentations, acknowledged with the Thanks of the Society, through Its Council, and with the best respects of the Author,

“*Croom’s Hill, 10th January, 1860.*”

“*John Stow,*

“*A retired Member of the Profession.*”

“*Incorporated Law Society.*

263 “At a Meeting of the Council, held Thursday, 12th

January, 1860—Mr. Stow having presented his ‘Metrical Version of The Bible Psalms,’ ‘Thoughts on The Liturgy and on the Special Services of our Church,’ &c. in Four Volumes—Resolved, That the Thanks of the Society be returned to Mr. Stow for his Donation.

“*John Stow, Esq.*”

(Signed) “*R. Maugham, Secretary.*”

In the prospect of the Endeared Princess Royal being Matrimonially Connected with the Prussian Protestant Nation by an Alliance with a Lineal Descendant from the Reigning Monarch there, I was led to make Her an offer of some of my Books, as having had Her Royal Parents’ Countenance; and therefore thus wrote to Her Royal Highness, though so amidst the Nuptial Preparations as to be within a week of the Appointed Celebration: and yet an Answer, and a Gracious One, was returned of the date the very day after her receiving the Present. My Letter was thus—

264 “*To The Princess Royal.*”

“Your Royal Highness’s approaching Nuptials and consequent Departure from the Land of Your Nativity, prompt me to offer, with the sincerest respect and every wish for heart-felt Happiness in the various New Relationships which are now opening upon You, as I hope under A Gracious and Protecting PROVIDENCE, to Your Royal Highness’s Acceptance the accompanying Copies of Works, not unknown to, and I hope not unappreciated by Both of your Royal Parents, viz. 1st, ‘Thoughts on The Gospel of JESUS CHRIST;’ 2nd, ‘Reflections on The Epistles of St. Paul;’ and 3rd, ‘Thoughts on The Liturgy of our Church.’

“The Two First Works I presented Copies of to His Majesty of Prussia in the year 1848, and his Excellency Chevalier Bünsen, in acknowledging that he had forwarded them to His Majesty, wrote, ‘That he was commanded to express to Mr. Stow, His Majesty’s best Thanks and high gratification for these valuable Works.’

“Copies of the Three Works, now presented to Your Royal Highness, have been pleasingly acknowledged by the Two Archbishops, by the present Bishops of London, Lincoln, Gloucester and Bristol, and Norwich. The Bishop of Winchester, returning his cordial Thanks for the Books, characterized them as ‘A Body of Divinity in a compendious form.’

"The Bishop of Carlisle, writing not to lose a post in offering his best Thanks for my 'kind and valuable Contribution to the Episcopal Library,' added 'May the Blessing of that God, Who has preserved you above Four-score years, abide with you for Ever!

"The Bishop of Peterborough, returning his best Thanks for my 'very valuable Present' to the Diocesan Library of Peterborough, wrote also, 'Your's has been a long labour; but it must be a happy reflection to have the hope of leaving what may be the means of much Spiritual good to those, that come after. May this Blessing be upon them!'

"The Bishop of Ripon, admitting that his Diocesan Library had but a scanty supply of Books, which he was anxious to increase, wrote additionally, 'That my Contribution was therefore doubly prized by him.'

"With such Testimonials I am led to hope that these Books may meet with the investigation and approval Both of Your Royal Highness and of The Princely Object of your Choice; and subscribe myself,

"Your Royal Highness's faithful and obedient Servant,
"No. 18, Croom's Hill, Greenwich, 19th Jan. 1858." *"John Stow."*

In a Postscript to the Letter I wrote—

"Of the Two Books of Thoughts I have ventured to make the Corrections in MSS. by a hand in its 82nd year, and with eyes, as old, but yet in action without glasses.

The Books were in Scarlet binding, with Royal Arms in gilt.

The Insertion in Each was —

265 "For Victoria Adelaide Mary Louisa, The Princess Royal of Great Britain and Ireland, as Eldest Daughter of Her Majesty Queen Victoria and The Prince Consort Albert. Presented with the sincerest respect and Christian hope for DIVINE Blessings on Her in Time and in Eternity, through Faith in CHRIST JESUS THE SAVIOUR, by the Author,
"Croom's Hill, Greenwich, England, 19th Jan. 1858." *"John Stow."*

266 In a Note to The Princess's Secretary I stated what the Parcel contained, and that I would thank him to submit it to Her Royal Highness at his earliest convenience.

The following was the Acknowledgment—

“Buckingham Palace, January 20th, 1858.

267 “Sir, I am commanded by Her Royal Highness, The Princess Royal, to acknowledge the receipt of the Copies of your Three Theological Works, which Her Royal Highness has been graciously pleased to accept, and for which I am to convey to you Her Royal Highness’s best Thanks.

“I am, Sir, your obedient Servant,
(Signed) “*Ernest de Stockmar.*”

A Sister of my Wife, in writing to her on the Report of the Nuptial Ceremony, said—

268 “I am sure you must have heard Mr. Stow read with interest the account of the Marriage of our Young Princess. In that Majesty and Grandeur, what a true feature of Nature’s finest feelings! We have reason to be proud of our Country and the well-training of All These Illustrious Scions. It must have been a most touching Spectacle.”

In 1858, I presented Copies of the Two Volumes of ‘Thoughts on the Liturgy,’ to The Duchess of Cambridge and Her Daughter The Princess Mary, thus addressing Them—

269 “*To Her Royal Highness The Dowager Duchess of Cambridge, and The Princess Mary, Her Daughter.*

“The accompanying Copies of Works, which have met with Royal and extensive Episcopal Approval, I offer, with every feeling of respect, to the notice and acceptance of Your Royal Highnesses. And the narrative of the reception of Three of them by Her Royal Highness The Princess Royal, on the eve almost of Her Illustrious Marriage, may not be without interest in the perusal. With every Christian wish for Happiness to Both your Royal Highnesses, as well in this Life and in That which is to come, I subscribe myself,

“Your obedient humble Servant,

“Croom’s Hill, Greenwich, 11th June, 1858.”

“John Stow.”

Insertion in the Books—

270 “For Her Royal Highness, The Dowager Duchess of Cambridge, and The Princess Mary, Her Daughter.

Presented, with loyalty and respect, and with Christian feeling,
by the Author, "John Stow."

"11th June, 1858."

The Acknowledgment—

"Ambassadors' Court, St. James's Palace, June 14th, 1858.

271 "Sir, I have received the Commands of The Duchess of Cambridge and The Princess Mary to acknowledge the receipt of your Letter of the 11th instant, with Two Copies of a Theological Work, for which Their Royal Highnesses desire me to return you Their best Thanks.

"I have the honor to remain, Sir,

"Your most obedient Servant,

"John Stow, Esq."

(Signed) "J. S. Knesbeck."

At the same time, with a Presentation of a Copy of 'Reflections on The Epistles of St. Paul,' to His Royal Highness The Duke of Cambridge, I wrote—

272 "Your Grace's right to the loyal feelings of the Nation at large will allow me to offer, as some earnest and tribute of my own, a Work which has met with countenance and approval in High and Influential Quarters; and which, from its acknowledged Scriptural character, will I hope receive Your Royal Highness's consideration and approval. The Circular with its associated Narrative, in reference to Your Esteemed Cousin, The Princess Royal, will, I trust, be read with a favourable impression as to the Book now presented. And I beg leave to subscribe myself,

"Your Royal Highness's obliged and obedient Servant,

"Croom's Hill, Greenwich, 11th June, 1858."

"John Stow."

The Insertion thus—

273 "To His Royal Highness Prince George William Frederick Charles, Duke of Cambridge.

"Presented with feelings of respect and thankfulness for His Patriot Spirit and Military Energy, by the Author,

"Of Croom's Hill, Greenwich, 11th June, 1858."

"John Stow."

The Answer—

"Horse Guards, 17th June, 1858.

274 "Sir, I am desired by The Duke of Cambridge to

acknowledge and thank you for the Work you have been good enough to send for His Royal Highness's Acceptance.

"I have the honor to be, Sir, your most obedient,
"John Stow, Esq." (Signed) "J. Macdonall."

On my wish to present one of my Works to The Marquis of Cholmondeley, I thus wrote to his Lordship—

275 "My Lord, From my connexion with The Prayer Book and Homily Society as a Member of its Committee for many bygone years, I had often the pleasing opportunity of witnessing the kind and warm interest taken by you, not only in the Society's Cause, but also in the more expansive one of the Established Church, and indeed of Christianity and the Diffusion of Gospel Influence amongst Mankind in general. It is therefore that I venture to offer to your Lordship's notice and acceptance the accompanying Copy of 'Thoughts on The Gospel of JESUS CHRIST, The SON of GOD, The SAVIOUR of Man,' being one of the Five Works of which Copies have lately been presented by me to Eight of our Episcopal Libraries, as stated in the Circular herewith left; to which the approving testimonies of kindly acceptance have been added. And with sincere esteem I remain,

"Your Lordship's faithful and obedient Servant,
"Croom's Hill, Greenwich, 1st January, 1858." "John Stow."

The Answer was thus—

"Cholmondeley Castle, January 9th, 1858.

276 "Sir, I beg to thank you very sincerely for your kindness in sending me a Work, entitled, 'Thoughts on The Gospel.' I sensibly feel the honor you do my Library in furnishing it with a Work which already occupies a place in so many Episcopal Libraries. May all the rich blessings of The Gospel rest upon you abundantly!

"I am, Sir, your obliged and obedient,
"John Stow, Esq." (Signed) "Cholmondeley."

With a wish also to make a Presentation to The Earl of Shaftesbury, I wrote thus—

277 "My Lord, Many are the obligations from very many People, and from myself among the number, to your Lordship for the vast Field of wise and salutary exertion

engaged in by you through a long series of years for the Public Weal and for Christian Objects. Allow me respectfully to offer to your Lordship's notice and acceptance the accompanying Copy of 'Reflections on The Epistles of St. Paul and on That to the Hebrews,' which is one among the Five mentioned in the accompanying Circular, to which Eight of our Evangelical Bishops have given so kindly and so freely their countenance; and which I beg of you to receive as a token of my thankfulness and esteem for your labors of love in the Cause of CHRIST, and of your Fellow-Creatures; and believe me,

"Your Lordship's faithful and obliged Servant,

"Croom's Hill, Greenwich, 30th Dec. 1857."

"John Stow."

The Answer—

"24, Grosvenor Square, February 9, 1858.

278 "Lord Shaftesbury is much obliged to Mr. Stow for the Book he has been so good as to send him."

"John Stow, Esq."

In my office as Treasurer of The Blackheath Female Friendly Society I was in communication with the late Countess of Buckinghamshire and the present Lady Haddo, as successively Presidents of the Society, and the most kind and condescending attention I ever met with from Each of those Ladies. Being in the near neighbourhood of Lord and Lady Haddo, who occupied the Ranger's House in Greenwich Park, (of which his Lordship's Father, The Earl of Aberdeen, was, and still is The Ranger,) I presented most of my Books to the Haddo Library, and uniformly received gratifying Acknowledgments in consequence.

As a result of my Presentation of several of my Books to the Family Lady Haddo thus wrote—

279 "Dear Sir, We accept with gratitude your handsome and valuable Present. I feel sure that we shall derive both pleasure and benefit from the perusal of the Works you have so kindly placed in our hands; and on behalf of the Children also I must thank you for the addition you have made to their Library. It must be a gratifying thought to you, that you have been able to contribute, by your Writings, to the great Cause of Religion; and we trust that you may often have the satisfaction of knowing, 'that your labour has

not been in vain in *The LORD.* With our earnest wishes for your health and happiness,

“Believe me, Dear Sir, your’s sincerely,

“*April 12, 1853.*

(*Signed*) “*M. Haddo.*”

“*To John Stow, Esq.*”

From Lady Haddo—

280 “Dear Sir, We have again to thank you for a valuable addition to our Library. Lord Haddo begs to join me in expressing how much we are obliged to you for your kind remembrance of us in sending these Two Volumes of your Works, as you promised when he last had the pleasure of seeing you. Believe me, Dear Sir, your’s very truly,

“*Wednesday, December 21, (1853.)* (*Signed*) “*M. Haddo.*”

“*To John Stow, Esq.*”

Being invited by Lord Haddo to attend a Missionary Meeting at his Residence; but, being prevented, I sent some Missionary Letters in my possession, to be produced at the meeting if wished by his Lordship. In consequence I received the following—

“*Blackheath, May 31st, (1853.)*

281 “My Dear Sir, I write to thank you for your Letter.

The circumstance you mention connected with the Mission in China is not only exceedingly interesting to yourself, but will, I am sure, interest the District Missionary Society, of which you are a very valuable Member; and I shall not fail to use your permission to refer to the circumstance at our next Meeting. I presume that we can scarcely hope to see you at the Anniversary Meeting of the Ch. M. Society on the 7th, but, if you should have previously returned (from Lyme,) you will confer a favour on me by meeting the Deputation at dinner on that evening.

“Believe me, my Dear Sir, your’s very truly,

“*John Stow, Esq.*”

(*Signed*) “*Haddo.*”

From Lady Haddo I afterwards heard, as follows—

“*Ranger’s House, July 17th, (1854.)*

282 “Dear Mr. Stow, I return with our united thanks the interesting collection of Letters, which you so kindly sent for our perusal. They must to you be very valuable

as a momento of the fact, that your Works are now known and read in each of the quarters of the Globe; and surely you may trust, that the seed thus sown 'beside all waters' will, in many instances, spring up and bear fruit. We much regretted your absence on Wednesday evening, which was passed in a most truly agreeable, and, I trust, also profitable manner. With kind regards to Mrs. Stow from Lord Haddo and myself, believe me, Dear Sir, your's truly,

"John Stow, Esq."

(Signed)

"M. Haddo."

From Lady Haddo—

283 "Dear Mr. Stow, Lord Haddo and I were very much obliged to you for sending us the testimony of the Bishops to the value of your Works, which must have been very gratifying to you, as it is also to all your Friends. Lord Haddo joins me in kind regards and best wishes, and

"Believe me, Dear Sir, your's truly,

"Wednesday, December 23, 1857."

(Signed)

"M. Haddo."

The interchange of Letters with The Honorable Lady Hamilton, a Daughter of The Earl of Aberdeen, and the Wife of (now) Admiral Hamilton, formerly Secretary to the Admiralty, before slightly adverted to in reference to the Russian War, grew out of my wish to forward some of my Works to the Hospitals at Scutari. I thus wrote to her Ladyship on the 2nd December, 1854.

284 "*To The Right Honorable Lady Harriet Hamilton.*

"Had the endeared Lady Haddo not been absent, I might have spoken, through her introductory influence, to your Ladyship and Captain Hamilton on the following subject. By the Public Papers intimation is given that, not only Prayer Books but *Books of Prayer* would be acceptable in the Hospitals at Scutari, and probably wherever our suffering Heroes, whether Military or Naval, may be under long confinement. The accompanying Book of Prayers from The Psalms and The Liturgy of The Church of England has met with approval rather extensively in the Library of The Society for the Propagation of The Gospel, and in those of the many Colonial Establishments with which the Society is connected; as also in other Libraries of distinction. To your Ladyship and Captain Hamilton I present a Copy, as also

that of a small Biblical Catechism, which has met with similar gratifying countenance. If Captain Hamilton should think Copies of these Two Works might be suitable to the Hospitals referred to, I shall have pleasure in giving Twelve Copies of each in that direction, if he would kindly undertake the forwarding them to the proposed destination. Begging my respectful remembrance and sincere good wishes towards Lord and Lady Haddo,

"I am, your Ladyship's obediently and faithfully,

"Croom's Hill, 2nd December, 1854."

"John Stow."

The Answer—

285 "Lady Harriet Hamilton has only just received Mr. Stow's Note and parcel of Books, owing to her having been absent from home. She is extremely sorry for the delay this has occasioned in her Answer to Mr. Stow's kind proposal, and begs now to assure him that Captain Hamilton will be most happy to forward the Books to our Hospital at Scutari, if Mr. Stow will send them to him at the Admiralty. Captain Hamilton and Lady Harriet are also much obliged to Mr. Stow for the Copies he has sent to them. Mr. Stow will be glad to hear that the accounts from Lord and Lady Haddo continue to be very satisfactory.

"21, New Street, Spring Gardens, 21st December," (1854.)

I then wrote—

286 "*To The Right Honorable The Lady Harriet Hamilton.*

"Your Ladyship's gratifying Note I acknowledge with my best Thanks, and must first relieve your mind of the regret expressed at the delay. For when I left the packet at Blackheath [Residence], the Servant apprized me of your expected absence for 3 weeks. I therefore had an interval to prepare the Books more satisfactorily to myself than I should otherwise have had time perhaps to accomplish. I hope therefore on Monday to forward a parcel to Captain Hamilton, as kindly sanctioned by him, and which will contain, as a first and somewhat experimental offering only Four Books of the 'Prayers' and Six of the 'Biblical Catechism,' but with them Four Copies of a 'Version of The Psalms' (which you may have heard of at the Ranger's House.) These will be, I trust,

incitements to praise. In each Book I think of inserting an entry as follows, 'To the Sick and the Wounded, in a Patriot Cause, Members of The Protestant Christian Faith (amongst Other Heroes,) in the Hospitals at Scutari and Elsewhere in the East. Presented, as a tribute of thankfulness and sympathy, by the Compiler,

"John Stow,

"A Layman, now within 2 years of Four-score."

"Of Croom's Hill, Greenwich, England, December, 1854."

In the Book of Prayers, "The reading the Psalm from The Bible, before the Prayers applicable to each, is respectfully recommended.

"Should these Books prove acceptable, and more of the same kind be asked for, I shall have even more of pleasure in adding such a succession, if Captain Hamilton would also in like manner kindly get them forwarded. At the very favorable report made by your Ladyship, from the latest Accounts of Lord and Lady Haddo, I rejoice; and with my respects to Captain Hamilton I beg leave to subscribe myself,

"Your's faithfully and obliged,

"23rd December, 1854."

"John Stow."

To Captain A. B. Hamilton, Secretary, Admiralty, I wrote—

287 "Lady Harriet's intimation of your kind disposition to favor the object I mentioned to her Ladyship leaves me but to thank you, and to state that the Books in the parcel (which you will feel free to open and make what arrangement in the consignment both as to time and place you may judge best,) are—

"Four Copies of the 'Books of Prayers,' Six Copies of 'The Biblical Catechism' and Four Copies of 'A Metrical Version of The Psalms.' With the Christian Spirit, that has prompted this offering,

"I beg leave to subscribe myself, faithfully your's,

"26th December, 1854."

"John Stow."

The Books having arrived out and fallen into the hands of The Rev. A. M. Willshire, One of the Chaplains to whom I had long been known, as before stated, I apprized Lady Hamilton of the circumstance, and received from her a Note as follows—

288 "Lady Harriet B. Hamilton presents her Compliments

to Mr. Stow and is very glad of the certainty of his Books having been really received and given away at Scutari; for there have been so many complaints of things lost and not received, that it is most satisfactory to hear of the arrival and well-doing of anything conducive to the Religious instruction and benefit of the Many Wounded and Sick in our Hospitals in the East."

"Chesterfield Walk, Blackheath, 15th January, 1856."

Having Influenced my Clerical Nephew, though resident in his Rectory in Berkshire, to place his Eldest Son at Tunbridge School, from the advantages held out by the Patronage given by the Trustees to industrious and well-conducting Scholars; and the Lad having, at the end of his 5 years' Scholarship, become the Captain of the School, and obtained the highest order of Exhibitions, I presented Copies of all my Works to the School Library; and I thus wrote to The Rev. Dr. Welldon, the Head Master.

289 "Reverend Sir, The inclosed from your former Pupil, John Thomas Howard (being an answer to my inquiry if he would like me to make the suggested offer, on which I consulted him and he fully acquiesced,) will be an introduction of mine, which, as his Godfather and Uncle, and in some degree instrumental to his being placed in the School, where he so happily experienced the kindness and countenance of the Masters and Trustees, I respectfully offer to the Library, Works, that have met distinguished Approval, as will partly at least be seen by the extracts from acknowledgments in the accompanying Circular for private distribution.

"Believe me, Reverend Sir, faithfully your's,
"19th October, 1857." *"John Stow."*

The Insertion in each Book, was—

"For the Library of Tunbridge School. Presented with Christian feeling and deep interest for the Rising Generation there, and Everywhere, by the Compiler, the Uncle and Godfather of John Thomas Howard, a late Pupil of that Establishment."

The Answer was thus—

"October 20th, 1857."

290 "Rev. and Dear Sir, Our Librarian will be highly

gratified by your kind Present and Compliment to the Library, and I shall feel the favor very much. Howard is an excellent Lad, and will, I expect, grow into a good and useful Minister. I am, Dear Sir, very truly your's,

"*Rev. John Stow.*"

(Signed) "*J. Welldon.*"

From the Senior Pupil, who was referred to as the Librarian, I received a Note as follows—

291 "Dear Sir, Having lately filled the Office of Librarian to the Tunbridge School Library, I beg to tender you my sincere Thanks for the handsome present of Books you so kindly made to it. With regard to the nature of the Books I am quite incompetent to pass an opinion on them. Suffice it to say, that they will form a very valuable addition to the Library of Tunbridge School.

"I remain, Dear Sir, your's very sincerely,

"*15th January, 1858.* (Signed) "*Robert Hornell.*"

"*John Stow, Esq.*"

To The London City Mission I presented some of my Books, writing as follows—

"*14th June, 1858.*

292a "*To the Secretaries and Committee of The London City Mission.*

"Rev. Sirs and Gentlemen, As an old Member of your Society I read with much interest, and thankfulness to God, your last Report; and as a tribute of respect towards yourselves and your Army of Missionaries, I present to the Society's Library, Copies of some Works, which, as will be seen by the accompanying Circular, have met with distinguished Approval amongst influential Judges, and, in very encouraging expression, by the endeared Bishop, who so ably advocated your Cause on the late Anniversary.

"With the fervent wish for the Continuance of The DIVINE Blessing on the truly Christian Spirit by which you and your's have been actuated throughout the Society's progress, believe me,

"Rev. Sirs and Gentlemen, your's faithfully,

"*John Stow.*"

The Books are—

- “1st. Thoughts on The Gospel of JESUS CHRIST, The SON of GOD, the SAVIOUR of Man.
- “2nd. Reflections on The Epistles of St. Paul and on That to the Hebrews.
- “3rd. Prayers from The Biblical Psalms, with Reflectional Prayer, and from The Liturgy of The Church of England.

The Answer—

“London City Mission House, 8A, Red Lion Square, June 16, 1858.

292 b “My Dear Sir, We are most truly obliged to you for your kind present of Books for our Mission Library. I beg to return you our most grateful Thanks. It will afford us pleasure to place them in our Library, where I trust they will be found very useful to the Missionaries. May every blessing, My Dear Sir, rest upon you personally during your few remaining months or years; and may your Works prove a rich blessing to others, when you are gathered to your Fathers in peace!

“Believe me, with best wishes, your’s very faithfully,
“John Stow, Esq.” (Signed) “John Garwood, Secretary.”

To The Deaf and Dumb Asylum Copies of some of the Books were presented, and the Acknowledgment thus expressed—

*“Asylum for the Deaf and Dumb, Old Kent Road, London,
 “1st February, 1859.*

293 “My Dear Sir, I sincerely thank you for your useful and valuable Present to our School Library. I can assure you our Committee accept it with much pleasure; and

“Believe me, My Dear Sir, your’s most truly,
“To John Stow, Esq.” (Signed) “Charles Nottidge.”

To The Refuge for Homeless and Destitute Children for Girls and for Boys, Broad Street, Bloomsbury, and Great Queen Street, Holborn, I presented ‘Thoughts on the Gospel,’ ‘Prayers from The Psalms and Liturgy,’ and ‘Biblical Catechism,’ and received this Acknowledgment—

“2nd February, 1859.

294 “Sir, I have the honor to receive your kind parcel containing Three Volumes of your Works. On behalf of the

Committee I beg to return you their grateful Thanks for the Volumes you have so kindly forwarded for the use of the Refuges, and which I think they will have no hesitation in placing in the Library after the very high Testimonials you have received from Those, who are so fully competent to judge of their merits. It must have been most pleasing to you to receive such Testimonials. Above all, however, I have no doubt, from what I know, by happy experience of the Person and Works of our dear LORD CHRIST, that you have found, and still find as your years increase, the unspeakable blessedness of having right views of the Person and Work of God's dear SON. What the whole human family want is to know that JESUS is The SON of GOD; and sure am I, that if they possessed this knowledge, they would love, honor and serve Him Who laid down His Life for them. May this knowledge, which has so largely been given to you, be an increasing comfort to you, and enable you more boldly to say than ever, 'though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me,' is the prayer of,

"Your's very truly,

"John Stow, Esq."

(Signed) "William Williams."

Having presented some of the Books to The Greenwich Female Servants' Home, the following Acknowledgment from the Treasurer was given—

"Blackheath Park, February 1859.

295 "Dear Sir, I beg to return you many Thanks for your very kind and valuable contribution towards the Library of the Female Servants' Home, in the name of the other Ladies, as well as myself, who are endeavouring to establish it.

"I remain, Dear Sir, your's very truly,

"To John Stow, Esq."

(Signed) "E. Alexander."

296 The Rev. J. V. French, Missionary from The Church Missionary Society to Agra, in the East Indies, having, in his speech at the Society's Anniversary in May 1859, (after giving a most interesting Narrative of the opening minds of Natives of India to the reception of Christianity,) mentioned that Translations of English Theological Works into the Indian languages were greatly desirable, I presented him, for himself and his associated Missionaries in Agra and its Dependencies, with Copies of most of my Books, and a copy of The Rev. T. H. Brotherton's Letter from Sawyerpooram, and of the

Bishop of Colombo's Letter; and suggested a hope that another Indian tongue, as well as the Tamul, might be given, through the agency of himself and his Colleagues, to some parts of those Works, that so they might spread further Spiritual Light and Peace, with the hope of Salvation, amongst other Indian Tribes.

In Answer Mr. French wrote—

“Walthamstow, May 25, 1859.

297 “My Dear Sir, Acknowledging the receipt of your kind

Note, with the accompanying present of your carefully corrected Works, I have already commenced the examination of them, and shall hope to proceed with it, as my very limited leisure permits. I dare not hope to be able to render Commentaries, so copious and elaborate, into the Vernacular Languages of India. Hitherto I have been engaged in the translation of short systematic treatises, and shall scarcely be able to do more; satisfied as I feel that pressure of past labours has left me seriously incapacitated for any very heavy exercise of the brain in future. Could I now obtain the required rest of mind, more strength for future effort might, with God's Blessing, be hoped for. I sometimes am induced to believe that I might yet be of some service, could I transfuse my own mind with the varied treasures of thought and wisdom which our different English Commentaries (your's among the number,) contain; and to use a Hindoo metaphor, ‘extracting the milk or cream of them,’ supply a measure of the required sustenance, mental and spiritual, to our growing and growingly-educated Christian Congregations in India. In this way I can see the road (in part) to the accomplishment of your pious desire that the heathen of India might, by means of your Works, be led to the knowledge and love of CHRIST our SAVIOUR. I feel much flattered by, and grateful for, your sparing me a copy of your extensive Publications; and am assured that your life-long and earnest labours will not fail of being made a blessing to others, and bringing reflex profit and blessing to your own Soul.

“I am, Dear Sir,

“With Christian esteem and regard, sincerely your's,

“*John Stow, Esq.*”

(Signed)

“*J. V. French.*”

On sending to my old School-fellow, Dr. William Marsh, (The Father of The Christian Philanthropist and successful Labourer, like

her Parent, in CHRIST's Vineyard,) some of my Books so far back as 1844, he wrote—

298 "My Dear Friend, I have just received your very valuable Present. Accept my best Thanks. [Then alluding to the Prayer Book and Homily Society's wish to have a translation into Chinese of our Liturgy, added,] 'Who would not send the good News of Redemption far as Winds can waft or Waters roll!' Peace be with you.

"Pray for your's affectionately,

(Signed) "William Marsh."

"49, Park Street, Grosvenor Square, 4th May, 1844."

On the 3rd January, 1855, his Letter, dated from Beckenham, I found in my Epistolary Treasury—

299 "Dear Stow, A Believing Christmas and A Holy New Year to you! Faith working by Love is the true path of peace and usefulness. Your pen has been busily employed in the best service. In a little while, and every thing unconnected with Religion will be as Nothing, or worse than Nothing. True Religion is the Salt of the Earth, which would otherwise be all in a state of corruption.

"It is a great honour to be employed in such a Service. May a great blessing attend all your labours! I do not know Dr. Ferguson [whom, as an interesting Writer, I had named to him as resident at the Isle of Wight, where Dr. Marsh's Son had preferment,] but I will ask William about him. If from Scotland, I expect depth in his Sermons. They are a very thinking People. A Friend of mine used to say, 'The Scotch have heads, The Irish hearts, and The English hands.'" But I hope, in the present day, the Christians of all have heads to think, hearts to feel, and hands to give.

"I am glad your attention was turned towards our Brave Fellows in the East. Indeed we should pray, if we can do no more, for our Allies and our Enemies, as well as for our own People. May the miseries, accompanying War, be sanctified to All of them; and a Peace, if it please God, soon be restored. You and I are looking forward to a World where Peace reigns for ever; 'Looking,' as St. Jude says, 'for the Mercy of our LORD JESUS CHRIST unto Eternal Life.'

"Your's very truly,

"J. Stow, Esq."

(Signed) "William Marsh."

Having sent him, in 1857, Extracts from some of my Letters from Abroad, he wrote from Beckenham, on the 19th December, 1857—

300 “My Dear Stow, You have been sowing ‘broad cast;’
‘That your fruit should remain,’ was an encouraging
Saying to the Disciples. It is true of all attempts to win
Sinners to The SAVIOUR, and to lead Believers to adorn His
Gospel. This is evidently the aim of our Church, in Her
Articles, Her Homilies, and Her Liturgy. When I think of
the Wisdom and Piety of Her Reformers, the Scriptural
purity of Her Doctrines, the Spirit and fervour of Her Lit-
urgy, and the Means and Extent of Her usefulness, I cry out,
‘Esto perpetua.’

“You and I have lived to see great and important
changes; but the Enemy of Truth is still on the alert.
It is a great honour to be opposed to him, either from the
Pulpit, or the Press. We rejoice in the exertions of the
present day in behalf of the Army and Navy, and of the
Workmen and our Poorer Brethren. My gifted Child has
just sent forth ‘English Hearts and English Hands,’ which
I hope may stir up the Aristocracy to pay more kind and
sympathizing attention to Navvies and others.

“I hope you do not feel much inconvenience from the
weight of years. I confess much weariness; but,

“‘Soon we cross the Desert dreary;
Soon we bid farewell to pain;
Never more be sad, or weary;
Never, never, sin again.’

“Your affectionate,

“*John Stow, Esq.*”

(Signed) “*William Marsh.*”

“P.S. You must have been gratified by those Testimonials.”

On sending him my ‘Thoughts on The Liturgy,’ he wrote from Beckenham, 26th August, 1856—

301 “My dear Friend, As soon as I received your kind
Present, I sat down and read all the first part, relative
to Baptism. I wish it were in the hands of all the Bishops;
that they recommended it to the Clergy, and that the Clergy
recommended it to all Sponsors. Happy Man! you have
loved your Bible, and prayed with your Prayer Book, and,
“looking for the Mercy of our LORD JESUS CHRIST unto
Eternal Life,” you will sing with Angels.

"Why Tyndale and you and I must be the only Survivors of very many Friends. Blessed time when we shall meet in the Kingdom of Light and Love, and remember, with the deepest humility and the most lively gratitude, all the Way, which The LORD, our GOD, has led us.

"I send you a little Tract on another subject.

"Your's ever affectionately,

"John Stow, Esq."

(Signed)

"Wm. Marsh."

The Tyndale, so referred to, was also our Schoolfellow, as much younger than me, as I was younger than Marsh.

In a Letter, dated in January 1840, from Holton Rectory, near Oxford, of which he was Incumbent, he thus addressed me—

302 "My very dear old Friend, Though I have not ten minutes to spare this morning, I will not let a single post go out without thanking you for your valuable present of Family Prayers to me and my dear Wife. I am rejoiced to see by your Letter you are so well and actively engaged, and as happy as I am in your new Connexion. May you never again experience the losses you have sustained. I have been, blessed be GOD, in perfect health these seven years.

"Your's truly,

"John Stow, Esq."

(Signed)

"T. G. Tyndale."

In a Letter of April 1855 he writes—

303 "I think I have now given you more than enough of my Family history, and must close my Letter with my heart lifted up to The Gracious GOD, whom you have been serving more, by your pen, than thousands of Clergymen have by their voices. He will bless you with all Spiritual blessings, and support and comfort you, whenever he may see fit to afflict you. This you and I must expect e'er long, unless we die suddenly, which I often wish may be my case. But my Heavenly Father knows best how to deliver me from this sinful World, and His Will be done! My dear Wife unites with me in very kind regards to Mrs. Stow and yourself. Believe me, my dear Friend, your's very affectionately,
"T. G. Tyndale."

On presenting him and his Lady with a copy of the 2nd Volume of 'Thoughts on the Liturgy,' with this Insertion—

304 "To the Rev. Thomas George Tyndale and his Lady of Holton Rectory, near Wheatley, Oxon, with the warmth of early Affection and Christian Fellowship of his old Friend and School Companion, the Compiler,

"Of Croom's Hill, Greenwich, August 1856."

"John Stow."

His Acknowledgment was thus—

"Holton Rectory, September 1, 1856."

305 "My dear Friend, I thank you for your kind Letter and your pious 'Thoughts on our Occasional Services.' I spent Saturday Evening in running them through, that I might have a general view of them, before I read each of them more regularly. I must leave the Baptismal Service to you and our Friend Marsh; for, to tell you the truth, I cannot bear it. I dislike Sponsors promising and vowing for Children to perform what they never may and never can, without the grace of God; and I do not believe that every Child we baptize is regenerated by The HOLY GHOST, which we declare to be the case, and thank God for it. You have well explained that part of our Communion Service on which Archdeacon Denison has hung his errors. I like also, among other things, your 'bridge over' that unsuitable expression, 'Most Religious King or Queen.' Thank God, it is not now so objectionable as it was in the days of George the Fourth. But no bridge, that I have ever seen, can carry me over the Baptismal Service. It has caused hundreds to leave The Church and kept thousands out of It. Thus I own myself to be a decided Church Reformer. God bless you, my dear old Friend. May we soon meet in Heaven and unite in praising God, better than we do here, for all His Mercies.

"Your affectionate Friend,

"Thos. Tyndale."

From Letters by my Friend, the Rev. J. W. Brooks, Incumbent of the Parish Church of Nottingham and now Canon of Lincoln Cathedral. Having sent him a Copy of The Metrical Version of Psalms (indeed he has had, successively, Copies, I think, of all my Works,) he wrote in a Letter of 2nd Nov. 1844—

306 "I shall be glad and gratified to receive your Work on the Writings of St. Paul. I wish the Bishops would add a few Hymns to your Version of The Psalms, and then

compel all Ministers to adopt them. We are sadly wanting in uniformity in our Psalmody.

"I am, My Dear Sir, very faithfully your's,
"John Stow, Esq." (Signed) *"J. W. Brooks."*

In 1849 he wrote—

307 "My Dear Sir, I have duly received your 'Reflections' (on St. Paul's Epistles) &c. for which I am greatly obliged; and doubt not but, when I find an opportunity for their leisurely perusal, I shall find much both to enjoy and to edify. Trusting that The Lord may long preserve you to be an Ornament to the Church,

"Believe me, My Dear Sir, very faithfully your's,
"John Stow, Esq." (Signed) *"J. W. Brooks."*

In another Letter he wrote—

308 "My Dear Sir, I return you my sincere Thanks for your valuable Book. I deferred writing, for a few days, in order that I might have some opportunity of inspecting its contents, without which I could not have formed a proper opinion of it. I have now tasted the good wine of the grapes of Eshcol, and am enabled to pronounce its flavor excellent; and trust it will prove eminently useful for the instruction, warning and encouragement of such of God's Children as have the happiness to meet with it. With the united regards of Mrs. Brooks and myself,

"Believe me to be very faithfully your's,
"John Stow, Esq." (Signed) *"J. W. Brooks."*

Having been born in the Parish of East-Ham in Essex, where my Father held by Lease Plashet House, afterwards the residence of the celebrated Philanthropist Mrs. Fry (a Howard in Female attire), I presented Copies of my Works to the Incumbent, the Rev. Wm. Streatfeild, some Members of his Relatives being known to me; for, though I was born in the Parish, my Father dying within 20 months after my birth, my Mother shortly after left it with the Family, and I was sent to Nurse, with a Miller's Wife, in a cottage at Stratford, where I remained till I was six years old, my Mother having removed to Reading, in Berkshire; and I, owing to the distance that had separated me from her and the Rest of her Children, had then, for the first time, to form my acquaintance with every One of

them; my Grandmother and some Aunts and Cousins, however, residing in London, within 3 miles from where I was, I occasionally visited or had calls from them.

Mr. Streatfeild's Acknowledgment was as follows—

"East Ham Vicarage, May 4, 1846.

309 "Dear Sir, I beg to acknowledge, with cordial Thanks, the receipt of your Three Publications, on the most important of all Subjects, and the One in which, as a Minister of God, I am of course most deeply interested: I mean that of Theology. My Pastoral duties of yesterday have prevented my looking much into them, but I shall embrace the first opportunity of doing so. The 'Biblical Catechism' I may find useful for my Parish School Children; The 'Version of The Psalms,' particularly the 'Musical Distribution' at the end, for my Church Services; and the larger Work for my Devotions among my Family and in the secret Chamber;

"And have the honor to be, Dear Sir,

"Your's very faithfully,

"John Stow, Esq."

(Signed) "Wm. Streatfeild."

The Rev. Mr. Streatfeild's death in his Pulpit has just been made known (May 1860.)

Again from my fast Friend of Belfast—

"March 9, 1858.

310 "My Dear Mr. Stow, As one grows older he is all the more pleased to be remembered by the wise and good. I am thankful to find that you are still left to the Church of CHRIST, as a Shining Light. Well I remember your courtesy of old time. I have not been free to visit England, except very rarely since we met. The population of my district became trebled, and I dare not be absent. Still it is very refreshing to look back upon days, in which one was permitted to testify for God. I am glad your valuable Books have been duly received by the Library of the Dublin University. It is a noble Collection of Books. The Rooms containing them are worthy of them. May your valuable Life be long spared in all spiritual peace and exemplary godliness! Dear Mr. Stow,

"Affectionately,

"John Stow, Esq."

(Signed) "Thomas Drew."

On sending him Copies of the Two Volumes of 'Thoughts on The Liturgy,' he wrote thus—

"Belfast, March 28, 1858.

311 "My Dear Mr. Stow, Your new Gifts come with a hearty welcome for them. They will do me good, with God's help, and they will be the more pleasant to read for your sake. As we grow more spiritually-minded we learn to love the precious Liturgy more and more. May we so grow in Grace and increase in meetness for Heaven !

"Your's affectionately,

"John Stow, Esq."

(Signed) "Thomas Drew."

The Insertion in each Volume was—

312 "For the Rev. Thomas Drew, D.D. and L.L.D. of Belfast, Ireland. Presented with much respectful esteem and Christian regard by the Compiler, *"John Stow."*
"March, 1858."

From Ireland I pass to Wales. From The Rev. Thomas Jones, dated from—

"Vicarage Pwllheli, North Wales, March 16, 1856.

313 "To John Stow, Esq.

"Sir, Will you kindly exchange a Copy of your Works, 'Thoughts on The Liturgy of The Church of England' and 'Thoughts on the Special Occasional Services,' for a Copy of the Sermons, of which I enclose a prospectus. I have a great wish to peruse your Works from having heard of them.

I accordingly wrote to him thus—

314 "To The Rev. Thomas Jones.

"Rev. and Dear Sir, The pleasing tenor of your Letter I answer promptly by forwarding Copies of the Two Volumes of 'Thoughts on The Liturgy,' to which I have added a smaller Work, a 'Biblical Catechism,' which gained some renown in the Crimea, and which I hope may be well received amongst the Cambrian Mountains.

"With due respect, your's truly,

"20th March, 1857."

"John Stow."

In Acknowledgment Mr. Jones wrote on the 23rd March—

315 “Dear Sir, I sincerely thank you for your kindness in sending me the Second Volume of your ‘Thoughts’ and ‘The Biblical Catechism.’ I have already commenced reading in earnest. I think it will be my own fault if I do not profit. May you at your very advanced age be comforted and sustained by the ‘Thoughts’ expressed in your Work.

“I remain, Dear Sir, your’s faithfully,
(Signed) “Thos. Jones.”

In an after Letter, dated the 28th—

316 “Dear Sir, I am very much obliged to you for your very kind Letter, which I have this moment received. The day after I wrote to you, the ‘Thoughts on The Liturgy’ (First Volume) arrived. I do not think I have ever before received so much kindness from One to whom I was not known. I thank you most sincerely for your Three Volumes, which I shall read through with interest, and, I have no doubt, profit. I assure you I value the hand-writing of the aged Author at the commencement of each Volume, and shall peruse the Books with a feeling of respect more than ordinary. With every respect and kind wish for the Author of the excellent ‘Thoughts,’ and for his great Age,

“I remain, Dear Sir, your’s very truly,
“John Stow, Esq.” (Signed) “Thos. Jones.”

From a Lady, a Native of and now resident in France—

317 “Dear Mr. Stow, Since you are so kind as to allow me to have some of your valuable Books, and you have already favoured me with Two of them, I shall be very thankful if you would add to them the ‘Thoughts on The Gospel of JESUS CHRIST.’ I shall value it extremely, not only as coming from you, but I hope I may derive eternal benefit from it. With most heartfelt Thanks for your too great kindness to me, I remain, Dear Mr. Stow,

“Most respectfully and affectionately attached,
“Mr. John Stow.” (Signed) “A. Schuler.”

In 1844, I ventured to make a Presentation to Sir Robert Peel, Bart. with an introductory Letter as follows—

318 "*To The Right Honorable Sir Robert Peel, Baronet, &c. &c. &c.*"

"Allow me to offer to your notice and acceptance the accompanying Copies of Works, which, from their tendency and association, I am hopeful may not be uninteresting to you; and I shall then have much gratification in having afforded you a testimony of the value I set on your Public worth and Patriot energy. And commending you and your unequalled cares to the Aid and Guidance of DIVINE Council, I subscribe myself, in sincerity and with deep respect,

"Your obliged humble Servant,

"*Croom's Hill, 20th August, 1844.*"

"*John Stow.*"

At the same time I wrote, but on second thoughts did not forward, the following lines—

"Tribute, to whom Tribute is due,"
To You, The Premier in This First of Lands,
Firmest and Foremost in the Patriot Bands,
Watchful and Valiant for our Country's weal;
Struck with your proofs of Senatorial zeal,
With deep respect this Tribute I present,
Giving to sense of gratitude its vent.

The Copies were of the Third Edition of 'Version of Psalms,' of 'Family Prayers from The Psalms and Liturgy,' and of 'The Biblical Catechism.'

The Acknowledgment was as follows—

319 "Sir Robert Peel presents his compliments to Mr. Stow, and begs leave to return his Thanks for Mr. Stow's Letter of 20th August, and for the Copies of the Works which accompanied it.

"*Whitehall, 23rd August, 1844.*"

To George Biddell Airy, Esq. Astronomer Royal, I presented a Copy of the 'Version of Psalms,' and of the 'Family Prayers from The Psalms and Liturgy,' which he thus acknowledged—

"*Royal Observatory, August 20, 1844.*"

320 "Dear Sir, I am greatly obliged by your sending me the Books. I trust I am not insensible to the feeling in which they are written, and in which these Copies are presented to me. With great respect,

"I am, Dear Sir, faithfully your's,

"*John Stow, Esq.*"

(Signed) "*G. B. Airy.*"

In reply I wrote—

321 “Dear Sir, I thank you for your kind and neighbourly Note. May I ask of you to look with me beyond the Stars; though I am not insensible to their various glories and extensive usefulness in our System. I send the best Telescopes for The HEAVEN of Heavens, that I have been Enabled to construct. With real esteem, faithfully your’s,
“*To G. B. Airy, Esq. Royal Observatory.*” “*John Stow.*”

On the Appointment of Lieutenant-General Sir Charles James Napier, as Commander in Chief in India, in 1849, I sent a Copy of ‘Thoughts on The Gospel,’ with a respectful introductory Note. In answer to which the following Note was received—

322 “Lady Napier presents her Compliments to Mr. Stow, with many Apologies for his obliging Note and present of his Work not being before acknowledged and thanked for; but it was by mistake left at No. 50, and, although afterwards sent to No. 26, yet in the hurry of the General’s departure it was overlooked. Lady Napier will take the first opportunity of sending it by a Friend going to India.

“*26, Upper Berkeley Street, March the 28th.*”

To a Female Cousin on my Mother’s side (of about my own age, impenetrably deaf, but with all the inward comforts of a serene mind, and with the outward one from affluence and charm of locality, as the Occupant of Cardigan House and extensive Grounds at Richmond,) on the death of a mutually esteemed Relative I wrote to her (Miss Roberts,) who had always been particularly intimate with Miss Whiting, sending at the same time one of my Circulars with several distinguished Testimonials, thus expressing myself—

323 “Dear Miss Roberts, The departure of our Cousin, Ann Whiting, with the foretaste of Heavenly Blessedness on her lips, you learnt, in the course of her Family Communications, which brought to my knowledge that you were among her surviving Friends, and feeding, I dare say, on the same Blissful Hope. The accompanying Circular will shew you the Road I have been travelling for a large portion of my now lengthened life, to arrive at the same destination. The opinions so favourably expressed of the majority of the Productions, with the more recent acceptance of Three by The Princess Royal, conveying Her best Thanks for them

will excuse my drawing your friendly attention to them. And with the interchange of Christian and friendly regards to yourself and the remaining Members of your Family,

"I am, Dear Miss Roberts, faithfully your's,

"February, 1858."

"John Stow."

"To Miss Roberts, Cardigan House, Richmond."

Her Answer—

"Richmond, February 22, 1858.

324 "Dear Sir, Accept my sincere Thanks for your kind friendly Letter, which will lead me to obtain all your Works, as I can easily obtain young Readers you will conjecture, when I mention that my Nephews and Nieces amount to 41 Persons, of course I include great Nephews and Nieces. I experienced a severe Bereavement by the demise of my much loved Sister, Mrs. Campbell; this was about four months previous to the Death of my excellent Friend, our mutual Cousin, Miss Whiting. She was my Senior, and I am now in my 81st year. [Then speaking of her recent illness and increased deafness, and using only an ivory slate, and giving some Family occurrences, she forwarded some Tracts, hoping Mrs. Stow would be pleased with them; and thus concludes,] May God grant that before our great Change comes we may be as well prepared for it as dear A. W. was. With Christian good wishes,

"Believe me, Dear Sir, faithfully your's,

"John Stow, Esq."

(Signed) "Sarah Roberts."

Having, when visiting a Relative, who had retired to Cheltenham as a residence, been introduced to the Medical Attendant on the Family, a Mr. Minster, whose Brother had married a Miss Stowe of Northumberland, and whose Sister was a Lady Kinlock, those Ladies having I believe then Both become Widows, called at Croom's Hill, and as I was then absent from home, Mrs. Minster wrote a Note, dated from Newark-on-Trent (near where I had then some landed property) thus expressed—

325 "Dear Sir, My Sister and Self, when in Greenwich, did ourselves the pleasure of calling upon you and Mrs. Stow, because we believe you are a distant relation, and we were very sorry we did not see you; we left our cards. Please God we be spared we shall be in London next Spring, when we shall be happy to make ourselves known to you

and Mrs. Stow, if that will be agreeable. We join in compliments, and I am your obedient,

"Mr. John Stow."

(Signed)

"Ann Minster."

It so happened that when calling at the Town Residence, Eaton Place, in 1844, we did not find them well enough to see us; but I left there a Copy of the 'Family Prayers from The Psalms and Liturgy;' and on the 2nd of April in that year, the following Acknowledgment reached me—

326 "Dowager Lady Kinlock and Mrs. Ryder Minster present their compliments to Mr. and Mrs. Stow with many Thanks for the good religious Book they have sent them, which they shall read carefully through, and which is most acceptable at this season. Lady Kinlock and Mrs. Minster are at present both confined to their bed-rooms with bad colds; when they are recovered and the season further advanced they will hope to call upon Mr. and Mrs. Stow the first time they visit Greenwich, and have the pleasure of making their acquaintance.

"20, Eaton Place."

To the present Vicar of the Parish of my Residence, Greenwich, with which my Family and myself have been connected ever since the year 1792, I have at different times presented Copies of most of my Works. In the year 1848 having given him a Copy of 'Thoughts on The Gospel,' on the 15th of August in that year, I being then from home, he wrote to me, thus—

327 "My Dear Sir, I venture to send to you in your retreat a Copy of Two Sermons preached in aid of the Church. I may say that *mine* would probably not have taken the form it has, but for my recent perusal of your instructive history of David's Life, with its useful Commentary, [and after other matters, concluding,]

"Believe me, your's always very sincerely,

"John Stow, Esq."

(Signed)

"W. A. Soames."

In August 1848, though writing on the subject connected with a local Charity, he added—

328 "I sincerely congratulate you on the European reputation your excellent Works are winning for you.

"Believe me, your's always very sincerely,

"W. A. Soames."

In 1849 on my presenting him with a Copy of 'Reflections on The Epistles of St. Paul,' he wrote on the 27th March—

329 "My Dear Sir, It may be in my power at some future time, when I have had leisure to look carefully into your new Work, to speak of its merit more fully than my first hasty glance enables me to do; and I have too much regard for you and your Works to throw off an unmeaning compliment. The design of it is unquestionably good, and promises much edification to Families and private Readers of Holy Scripture; and if the execution do not fall short of your previous Essays in this line, you will have added much valuable contribution to Biblical interpretation. Let me thank you very sincerely for your kind Present, which I value very highly for its own worth and for the Author's sake.

"Your's always, most truly and obliged,

"John Stow, Esq."

(Signed) "W. A. Soames."

On presenting him with a Copy of the Third Edition of 'The Metrical Version of Psalms' with the Insertion—

"To The Rev. William Aldwin Soames, A.M. Vicar of Greenwich. With the sincere regards, through a long intimacy as One of his Parishioners, of the Compiler,

"Of Croom's Hill, 15th July, 1855."

"John Stow."

At the same time thus writing to him—

330 "My Dear Sir, Of the Work, on which your eye fastened, when last you were with me, I have pleasure in forwarding you a Copy. It is a production, on which I had entered before I came of age; the First Edition being printed in 1809, the Second in 1821, but which was confined to the parts I thought adapted for Singing. But the Third enlarged to its present form for Reading also. With every good wish,

"Your's, My Dear Sir, faithfully and obliged,

"15th July, 1855."

"John Stow."

Having presented him with a Copy of 'Thoughts on The Liturgy,' in Answer he thus wrote—

"Greenwich, August 18, 1856.

331 "My Dear Sir, I ought to have thanked you the other day for your kind and valuable Present of a Copy of

your 'Thoughts on The Liturgy,' Vol. II. Be assured I am very grateful for this mark of your kindness, and shall set a high value on the little Work for its own sake and for your's.

"Always your's, very truly and obliged,

"*John Stow, Esq.*"

(Signed) "*W. A. Soames.*"

Having in 1848 presented a Copy of 'Thoughts on The Gospel' to Colonel Williams and his Daughters (early Friends of my present Wife, then resident at Reading, Berks,) his Answer was—

"*Belle Vue, September 23, 1848.*

332 "My Dear Sir, I lost yesterday the opportunity of thanking you personally for your valuable Present, as I did not know of it before you left the house; allow me now to offer my warmest Acknowledgments for this additional mark of your esteem and attention. I have not yet been able to look into it much more than to see, at once, it is a good work of great research; this is only in keeping with all your practices of doing all the good you can; and I am very sure we shall all be great Gainers by your labours to forward the cause of Religion. With kindest regards from all,

"Believe me, My Dear Sir, faithfully your's,

"*John Stow, Esq.*"

(Signed) "*D. Williams.*"

Twice having gone to Harrowgate, and my Wife and Self having consulted Dr. Kennion, the eminent Physician there, and pleased with his attention and peculiar kindness of manner, I presented him with a Copy of 'Thoughts on The Gospel,' with this Insertion—

"To Dr. Kennion, of Harrowgate. Presented with the respect and Christian feeling of the Compiler, *John Stow.*"

"*August, 1855.*"

With a Note as follows—

333 "My Dear Sir, Assuring you of my sense of your kind and indeed friendly attention to my endeared Wife and of your judicious treatment of her case, I beg to offer to your acceptance the Copy of a Work (which came within the reading of your Maiden Aunt, when staying with my Wife's early Friend, Miss Cozens, of Reading,) and drew from your pleasing Relative the expression of much satisfaction derived to her from the perusal. With every good wish,

"Believe me, My Dear Sir, your's very faithfully,

"*25th August, 1855.*"

"*John Stow.*"

In the October following Dr. Kennion, having occasion to write to my Wife professionally, concluded the Letter thus—

334 "I am charmed with Mr. Stow's interesting Commentary. Pray make my very kind regards acceptable to him. "Your's most faithfully,

"To Mrs. Stow, Croom's Hill." (Signed) "George Kennion."

To The Medical Attendant and Friend of my Wife's Father (long a Sufferer) and his Family, Mr. Hollis, then of Lewisham, but now of Brighton, I presented a Copy of 'Thoughts on The Gospel,' and in Acknowledgment he wrote from Brighton—

"29th October, 1858.

335 "My Dear Sir, I thank you very much indeed for your kind and most acceptable Gift. I have looked sufficiently into it to feel assured that it is most valuable intrinsically, but as coming from the Author direct, with his autograph and portrait attached, it is indeed to be prized; it shall have a place on my shelves, where it may not only be always seen, but where it may be daily consulted by some Member of my Family. And I shall be perpetually reminded of One, for whom All, who know him best, have the highest esteem, regard and affection. Pray make my kindest remembrances to Mrs. Stow; and

"Believe me, My Dear Sir, your's most sincerely,
"John Stow, Esq." (Signed) "W. H. Hollis."

To a Professional Friend, with whom I had been associated in early life at the same Lodging in London, I being at Tunbridge Wells in the Autumn of 1857, and he resident at Tunbridge, I wrote to him with my Circular and some Testimonials. He wrote from—

"Coye Green, Tunbridge, on the 22nd October.

336 "Dear Mr. Stow, I found your kind Note and its Enclosure at my office, and regret I missed seeing you. I have a very pleasant and grateful recollection of your former kindness to me; and I do indeed rejoice to hear that it has pleased our GRACIOUS HEAVENLY FATHER to incline and enable you to devote Yourself to His Glory and the spread of Gospel Truth. May you still be blest and made a blessing!

"I remain, My Dear Sir, your's faithfully and obliged,
"John Stow, Esq." (Signed) "John Carnell."

I then appropriated Copies of the Two Volumes of 'Thoughts on The Liturgy' to him, with this Insertion—

337 "To Mr. and Mrs. Carnell, of Tunbridge. Presented with Christian feeling by his early Acquaintance and Associate at Bartlett's Buildings, by the Compiler,
"October, 1857." "John Stow."

In my Note to him I said—

"Our views, I trust, will assimilate."

In Answer he wrote on the 2nd Nov.—

338 "My Dear Mr. Stow, Mrs. Carnell and I beg to offer you our very sincere Thanks for your kind and valuable Present of Books, and desire to praise our GRACIOUS HEAVENLY FATHER for having inclined your heart and given you talent to dedicate yourself to promote His Glory and the best interests of your Fellow-Creatures. May you long be blest and made a blessing! I am glad to say, my dear Wife and I quite agree with all your Views as expressed in your excellent Work, so far as we have been able to read it. It seems admirably calculated for usefulness.

"I remain, your's gratefully and sincerely,
"John Stow, Esq." "John Carnell."

To a City Lawyer, with whom professionally I had been in frequent communication as concerned for a Relative of mine, for whom, being a Trustee, I was often in conference, (having myself withdrawn from professional practice,) I presented a Copy of 'Thoughts on The Gospel;' and at the time he had personally aided me, when grossly insulted by another Solicitor. In the Acknowledgment and in Answer to my Letter, Mr. Maples wrote on the 3rd January, 1856, from—

"Frederick's Place, Old Jewry."

339 "My Dear Mr. Stow, My trifling services did not require any sort of Acknowledgment, rendered as they were to an old and esteemed Friend, who I felt assured would not doubt that they were rendered with hearty good-will. Your kind Present and Letter were both of them acceptable and much valued by me. I have not yet been able to read your Book, but anticipate from its perusal, edification and satisfaction. I recognize with much pleasure the Christian-like Spirit in which your Book is presented and your Letter

couched ; and with kindest regards to you and best wishes for your health here and your happiness here and hereafter,
 “I remain, My Dear Mr. Stow, most sincerely your Friend,
“John Stow, Esq.” *(Signed)* J. F. Maples.”

From another highly respected City Solicitor, whom I had met at a mutual Friend's, and whose social intercourse was always pleasing, as he had retired from Practice and settled on his Patrimony at Winchelsea ; having sent him a Circular with some Testimonials, in his Letter, dated Winchelsea, 7th July, 1858, he wrote—

340 “My Dear Sir, I feel much indebted to you for the very kind Letter I received from you on the 2nd instant. Should I be spared to the 30th instant, I shall attain to my 85th year. I still am blest with retaining on my Memory such Things as belong to my Eternal Happiness, for The LORD has in Mercy brought me to the knowledge of Myself as a worthless Sinner ; and, what is of the last Importance, to the knowledge of His BLESSED SON as my SAVIOUR and REDEEMER ; and this is Life Eternal. And may The LORD continue to uphold my Goings that my footsteps slip not. The Mercies I have already received—they are innumerable—leave no doubt of this upon my mind. The LORD has at various times during the last Five years laid his heavy hand upon me, but at the same time He enabled me to say, ‘LORD, look upon my Afflictions, and forgive all my Sins.’ HE Kept (me) from Murmuring, and enabled me to say, *at all times*, ‘Thy Will be done.’ At the present time, through the Mercy of my God, I am enabled to state that I am in very comfortable health ; but at 85 I cannot expect to be strong. However, the goodness of God, I can truly say, endureth yet daily ; for I am blest with great Peace of Mind, and that can only arise from The GIVER of all good Gifts. Your kind inquiry after the health of my Soul, as well as body, has led me to say much of *Self*. You will therefore put it down, I am sure, to the right Account, and not to egotism.

“Your gratification must be very great at seeing how much your Works, intended for The Honor and Glory of God, have met with the approval of Men competent to judge of them. I shall furnish myself with some of them. And as I believe you have been led by The HOLY SPIRIT to present your views of Religion for the benefit of Others, I feel no

doubt I shall have abundant cause to be thankful that they have been published; and I earnestly hope that whoever reads them may find in them that blessing you intended them to convey.

“And now as regards our age, we both may consider that we have, as it were, *one foot in the Grave*; and how soon the whole tabernacle may be taken down, we know not. In the mean time may the Grace of God fill our Hearts with Love to him for the Hope we have of Salvation through the Alone Merits and Righteousness of our BLESSED LORD and SAVIOUR JESUS CHRIST. And may GOD THE HOLY GHOST be our Guardian and Guide unto Death. And may *All* whom we love be partakers of those Blessings. With true Christian regard I subscribe myself, very faithfully your’s,

“*John Stow, Esq.*”

(Signed) “*Thomas Dawes.*”

To Miss Ives, of Bradden House, Towcester, the intimate Friend of Two valued Female Friends of mine, I sent a Copy of the ‘Family Prayers from The Psalms and Liturgy,’ and in Acknowledgment she thus wrote on the 11th Nov. 1850—

341 “Dear Sir, I little thought, when I mentioned your Book in terms of approval to Miss LeGrue, that they would ever reach you, or indeed that you were likely to know of my existence; and I was exceedingly surprised to find such a Gift awaiting me from a Stranger; be assured it is most gratifyingly received, and has already found a place on a Table in my own room, devoted to devotional Books in *daily* use. I must, however, acquaint myself more accurately with its plan and arrangement *before* I can make it the *constant* Assistant to my morning and evening Devotions. I trust soon to find it, for the style is so simple and Scriptural. I anticipate pleasure and *profit* from a closer acquaintance with its contents. I am at this moment reading a Work of your’s on The Liturgy, which strikes me as particularly well adapted for admission on The Christian Knowledge list of Books, and likely to be useful if more widely circulated; it is a subject that cannot be used too strongly and repeatedly on *nominal* Church People; with whom quiet decent deportment is often thought quite sufficient without any deep Spiritual feeling, judging from my own early reflections. Distraction in Prayer I believe to be one of our greatest difficulties and drawbacks;

and anything to deepen our Love and Reverence for our own incomparable Liturgy, I always think most especially valuable and needful in our weak and sinful state. Again most heartily thanking you for your valuable Book,

"Believe me very truly your's,

"*John Stow, Esq.*"

(Signed) "*Anna Ives.*"

To Miss Jackson, a Pupil under my Wife's Two Sisters, I gave a Copy of 'Thoughts on The Gospel,' with this Insertion—

"Presented in estimation of the valuable example she set, whilst a Pupil of the Miss Bohuns' Establishment at Percival House, Blackheath, by the Compiler, their Sister's Husband,

"*December, 1853.*"

"*John Stow.*"

Her Acknowledgment—

"*Manor House, December 7, 1853.*"

342 "Dear Mr. Stow, I write to thank you for your very kind Present, which I received with great pleasure, and shall ever value it highly for the sake of the Giver and his Relations, with whom I have passed so many happy years; and I shall ever remember with gratitude all their kindnesses to me. Believe me your affectionate young Friend,

"*John Stow, Esq.*"

(Signed) "*Elizabeth Jackson.*"

Life closed rapidly with her; Consumption baffling all efforts both Abroad and at Home; and sincerely was her loss deplored: but I doubt not her Spirit is in Heaven.

To Mrs. Bailey, of Clifton, and who has a Juvenile Seminary, the Friend of a fast Friend of mine, I presented the 'Thoughts on The Gospel' and the 'Family Prayers,' and her Acknowledgment was—

"*January 21, 1859.*"

343 "My Dear Sir, Pray accept my sincere Thanks for your most kind and valuable Present, which I shall ever esteem, not only for the intrinsic worth of the Books themselves, but also from having had the pleasure of becoming acquainted with their Author, whose aim in their composition has been The Glory of God and the benefit of immortal Souls.

"Believe me to be, Dear Sir, your's truly obliged,

"*John Stow, Esq.*"

(Signed) "*Mary Bailey.*"

To the Niece of the Niece of my Foster-Mother, my Nurse Bosher, from about my Second Year until my Sixth Year of Life;—and owing to her leaving me after taking me to Reading and passing a week with me there, and then leaving stealthily, I experienced my first deep sorrow; from the weight of which through a week nothing relieved me, or lightened its heart-felt influence, but the gift of some garden Implements and a plot of garden Ground to exercise thereupon,—I gave a Copy of ‘Thoughts on The Liturgy;’ and in her correspondence she wrote—

344 “I have often heard my Aunt, Mrs. Plum, [who was Nurse Bosher’s Niece and adopted as her Child,] speak of you in the most kind manner. Your respect for my poor Aunt’s memory is truly gratifying. It appears that you gave my Aunt Plum a Commentary on The Psalms, which she gave to Mrs. Buchanan, with which she was much pleased. ‘Thoughts on The Liturgy of our Church’ she does not appear to have had. I should therefore feel greatly gratified if you will oblige me with a Copy as you kindly proposed, in memory of your kindness towards my poor [from suffering] dear Aunt Plum.

And in an after Letter, dated Bromley by Bow, June 30, 1858, she wrote—

“Respected Sir, I received your kind Present, for which I am greatly obliged, and with which I am much pleased. I shall read it with great pleasure, as it will remind me of one of my late Aunt’s kindest and best Friends.

“I am, Respected Sir, your’s truly obliged,

“John Stow, Esq.”

(Signed)

“Mary Shepherd.”

345 “*To The Open-Air Mission, 1, Robert Street, Adelphi.*

“In return for Mr. M’Gregor’s Communication this morning received, the Compiler of the accompanying ‘Thoughts on The Gospel of JESUS CHRIST’ sends, for the Reading Table of the Street-Preachers’ Association, with the Society and Committee of the Open-Air Mission, a Copy, in the hope that the Work, in an occasional reference to its views, may, in some degree, aid the Society’s commendable Objects.

“23rd February, 1855.”

“P.S. A few Copies of ‘The Biblical Catechism,’ from the same pen, are added from a similar motive.”

Six were sent, each with this Inscription—

“For the Society of The Open-Air Mission, Robert Street, Adelphi, with the Compiler’s best wishes and Christian feelings.

“*February, 1855.*”

Numbered successively from Copy 1 to Copy 6. The Copy of ‘Thoughts on The Gospel’ was of the Second Edition, in its Four Parts; on the Cover of each Part was written—

“For The Open-Air Mission, 1, Robert Street, Adelphi.”

On The Church Protestant Defence Society inviting me to become a Member, by their Honorary Secretary, Wilbraham Taylor, Esq. I wrote to him thus—

346 “Dear Sir, From the Invitation given me to join ‘The Church Protestant Defence Society,’ I think it becoming in me to offer to the Committee proofs of what my Views of Church Protestantism are; I therefore respectfully present to the Library of The Society Copies of Works which designate them; and which, though drawn more from Biblical Scripture than from Church History, will, I trust, stand the test of examination, and be received as, in some degree, accordant with The Society’s Object. I may add, that they have been distributed amongst many Colleges, both at Home and Abroad; also amongst those of Young Men’s Associations; and have met, to some extent, with both Royal and Episcopal Countenance. My promised Subscription (of One Guinea) to The Society’s Funds, I enclose; and am,

“Dear Sir, faithfully your’s,

“*Croom’s Hill, 15th November, 1853.*”

“*John Stow.*”

The Books sent were Copies of ‘Thoughts on The Gospel’—‘Reflections on St. Paul’s Epistles’—‘The Biblical Catechism’—‘Version of The Psalms from The Bible’—‘Prayers from The Psalms, and from The Liturgy’—and the First Part of ‘Thoughts on That Liturgy’—mentioning that the Second Part was then in the Press. Entry in each of the Six Books was—

“For The Library of The Church Protestant Defence Society, Robert Street, Adelphi. Presented respectfully by the Compiler,

“*John Stow.*”

“*November, 1853.*”

The Acknowledgment—

*"Church Protestant Defence Society, Robert Street, Adelphi, London,
"November 16, 1858.*

347a "My Dear Sir, The Committee of this Society has met this Day and have passed a Resolution, that the Thanks of this Society be presented to John Stow, Esq. for the Gift of his Works, contained in Six Volumes. The Committee were much gratified by this addition to their Library. Believe me, My Dear Sir, Very faithfully yours,
"*John Stow, Esq.*" (Signed) "*Wilbraham Taylor.*"

In a Letter from the Widow of an Indian Officer, and who, since she left India consequently on his Death, divided her time between England and the Continent, and passed some weeks with us in 1858 (having from early life been on the most friendly terms with my present Wife); when, having returned to France, wrote to request she might have sent to her Copies of all my Works, which were accordingly forwarded to her there, but for which she insisted on paying. In an after Letter to my Wife she wrote—

347b "My Dearly-loved Henrietta, I cannot find words to express how thankful I feel to have been the happy Guest of Yourself and your most estimable Husband; and I hope I may ever profit by having been in his society;—also by the perusal of the Works he has given me of his own Composition."

She has since died in France, much to my regret; for I looked for an Annual Visit from her, for very pleasant was her society.

Feeling a *Patriotic* Obligation of considerable extent and continuance unto The Viscount Palmerston, as so long and distinguished a Member of the Ruling Government, I was led by those feelings to present His Lordship with Copies of 'Thoughts on the Gospel' and of 'Reflections on The Epistles of St. Paul.' The following was the insertion in each—

348 "To The Right Honorable The Lord Viscount Palmerston, First Minister of Queen Victoria, &c. &c. &c. Presented with a Patriotic and Christian feeling of Respect and Obligation by the Compiler, "*John Stow.*"

"Of Croom's Hill, Greenwich, 8th February, 1858."

In my Letter to His Lordship (which was with the Books), as the state of the Indian Government passing from The India

Company and Directors to Her Majesty The Queen was then matter of general discussion, and the contemplated Proclamation from Her Majesty to the Natives of India engaged much of general interest, I ventured to express to His Lordship my hope, that the Avowal would be made in it, that Her Majesty's own Profession of Faith was in the Christian Religion; though of course without any attempt being made to *force* It upon the Native adoption. It so happened that I personally left the Books and Letter with a female Servant at His Lordship's Residence in Piccadilly; and on the Day afterwards I heard, to my utter surprise and indeed of regret, that on that very Day on which I so left the Parcel, His Lordship had tendered to Her Majesty his Resignation as Premier, and that it had been accepted, as also those of the other Members of his Administration.

When under the succeeding Government the Proclamation from Her Majesty to Her Indian Subjects was known in England, I read, with much pleasure, the whole until I came to the concluding Sentence, viz.—

349 “We do strictly charge and enjoin all Those who may be in Authority under Us, that they abstain from all interference with the Religious Belief or Worship of Any of our Subjects, on pain of Our highest Displeasure.”

At such a Declaration from Such a Source and on Such an Occasion, my feeling changed, and Sorrow pressed upon my Mind; and so soon as the 8th of December in that Year, 1858, I expressed my hope at least that some qualification would be yielded to the literal construction of the passage adverted to, thus—

“Her Majesty having thus avowed, in effect, to every Indian Subject, whether Hindoo, Mussulman, Parsee, or other Variety of Idolatrous Faith, that Her Own Faith is grounded and built up in CHRIST, it cannot but be that every true Believer, in whatever Order of Authority placed in that Country, will exult in Such Royal Confession, and exercise a like freedom so to acknowledge the sacred confidence of his mind and heart, in asserting his belief in Christianity. And that it was not unreasonable to expect, that the Natives under the Sovereign's Rule, and particularly those enlightened in general science, might ask themselves, amidst the variety of opposing Creeds around them, ‘What can be this Peculiar and Distinct Belief of The Mightiest Monarch on the Earth?’ And to satisfy that desire would, not unnaturally, apply to accessible European to explain the Origin and Evidences

of Christianity to his understanding. This might lead to frequent intercourse e'er the whole could be brought within the Native's comprehension, and might, in the end, induce to Conversion to the Faith, which alone maketh not ashamed, and alone insureth Salvation. In the Residences of All Such as were or might be under Royal Authority, of whatever rank or degree, it might happen (as would be desirable), that Scripture Readings and Prayers might be used, at which, to some extent, the Native Servants might, occasionally at least, be present, where some knowledge of the English language may have been obtained by them. The already Converted Natives, if in the Army, the Police, or in any Civil Service, would wish to make known the cause of their consistent conduct with the tenets of their acquired Faith, and would rejoice if they could impress Others with a like belief, though exercising no direct or compulsory power towards that object. I leant myself, therefore, to more than the hope, and even to the presumption, that in none of these Observances, growing out of the love of Truth as It is in Jesus, would the least even of Her Majesty's Displeasure be incurred."

On some after occasion I expressed a trust, that notwithstanding the word so put into Her Majesty's Mouth by Her then Ministerial Advisers, She would have received pleasure, if All Her European Servants in Indian Employment would personally and heartily exhibit in India the Christian Character in their intercourse and dealings with the Natives.

On reading Baboo Ramgopal Ghose's Speech at Calcutta (he being a distinguished Native Merchant there) on Her Majesty Queen Victoria's Proclamation, in which he was reported to have said—

350 "I have read the Proclamation of Her Majesty with great pleasure—with awakened feeling—with tears, when I came to the last Paragraph. A nobler Production it has not been my lot ever to have met with in my life. The justest, the broadest principles are enumerated therein. Humanity, mercy, justice, breathe through every line; and we ought All to welcome it with the highest hope and the liveliest gratitude. Depend upon it, when our Sovereign The Queen tells us, 'In your Prosperity is Our Strength,—in your Contentment is Our Security,—and in your Gratitude Our best Reward,' the Future of India is full of encouragement and hope to her

Children. What could have been Nobler, or more Beautiful—what could have better dignified even the tongue of a Queen, than Language such as This? Let us kneel down before Her with every feeling of Loyalty;—Let us welcome the New Reign with the warmest sentiment of gratitude,—the deepest feeling of devotion!!!”

I therefore bethought me of sending a Copy of ‘Thoughts on The Gospel of JESUS CHRIST’ to the Baboo, in which I made this entry—

351 “*To Baboo Ramgopal Ghose, Native Merchant, Calcutta.*

“Presented under a highly gratified feeling, on perusal of his loyal and liberal sentiments delivered at a Public Meeting in Calcutta, consequent on Her Majesty Queen Victoria’s Proclamation to Her Indian Subjects of the 1st of November, 1858, by the Author, “*John Stow.*”

“*Of Croom’s Hill, Greenwich, England, December 1858.*”

Accompanying it with a Letter of the date of the 17th of that month, as follows—

“*To Baboo Ramgopal Ghose, Native Merchant, Calcutta.*

“Sir, Your speech, as given in the Times and Evening Mail of the 15th Instant, so happily conveying the impression on your own gifted mind of our Gracious Queen Victoria’s Proclamation to Her Indian Subjects, induces me, in assuring you of the delight your sentiments gave to me, and those around me, to offer to your acceptance and consideration, for an unprejudiced perusal, a Work, of which Her Majesty received and graciously acknowledged the *first* Presentation Copy; and from which you may gather the Truths, that She and a large Proportion of Her European Subjects profess to believe in and to lay to heart, as Imparting the Hope, That is Cherished as the chief Solace of the present Life, and Which points to an Assurance of Heavenly Bliss in the Endless Life to Come.

“Though the Work of a Layman, as I am, it has met with much countenance and encouragement from the Highest Theologians of the present time.

“With true esteem for your loyalty,

“I subscribe myself, Sir, very faithfully your’s,

“*John Stow,*
“*Now in my 83rd year.*”

“The Title of the Book is ‘Thoughts on The Gospel of Jesus CHRIST, The SON of GOD, The SAVIOUR of Man.’ ”

I placed this, as I believed, in a safe channel for its transmission to Calcutta. But I have not received any Acknowledgment of its having reached the Individual, to whom it was then addressed.

The most forward and encouraging amongst the Patrons of my earliest effort at Literary Composition in a Sacred Cause—the First Edition of my ‘Metrical Version of The Bible Psalms’—was my own Godmother, Mrs. Marriott before mentioned, the Wife of the Rev. Dr. Robert Marriott, a Trustee of Rugby School in his day.

On my sending Mrs. Marriott a Copy of that Book she wrote, on the 1st January, 1810—

352 a “Dear Sir, I should certainly have returned you my sincere Thanks before now for the Book you was so kind as to send me, also for the Note that accompanied it, had I not been so much engaged in consequence of my Daughter’s confinement. I am happy in being able to inform you, that she has recovered beyond what we could expect, therefore we have great cause to be thankful. I have not yet had time to go through what you have favoured me with; but, from what I have seen of it, I think it may be a very useful Publication indeed, and certainly what was very much wanted; and therefore I hope and trust that you will be encouraged to make it known. I will remember your injunction with respect to secrecy, except to very particular friends. Though I feel that I am truly undeserving of what you have said, yet I must acknowledge that I am much gratified by having been at all instrumental to your comfort, as all improvement in Religion must be esteemed; and shall be happy if on any future occasion I can be of use to you.

“Believe me to remain, Dear Sir,

“Your very sincere and faithful Friend and Relation,

“*John Stow, Esq.*”

(Signed) “*Elizabeth Marriott.*”

“*Old South Sea House, Broad Street, London.*”

On the 6th of March Mrs. Marriott again wrote—

“My Dear Sir, I have taken the liberty of sending you Two Books, that I hope will meet with your approbation, and you will do me the favor to accept. If you have not

already disposed of all the Books that you had printed, the same of what you was so good as to send me, I shall be happy to assist in circulating them; and therefore should be glad to have half-a-hundred of them, begging you to name the price of them. With best wishes for your health and happiness, "I remain, Dear Sir, your much obliged and sincere Friend,
"E. Marriott."

In a Letter of the 1st of May she wrote—

"I shall esteem it a great favor if you will let me have Four more of the Books you was so kind as to offer me. And whenever there is another Edition I shall beg to purchase what I mentioned to you before. I hope you will believe me to remain,

"Your sincere Friend and affectionate Relation,
"E. Marriott."

After so many Testimonials thus offered, tending to give confidence to the soundness of the Views taken by me in the several Productions so now accessible to All, who may feel desirous of possessing them, or any portion of them, I will close the Narrative with a comparatively recent one, that of a very distinguished and esteemed Member of the American Episcopacy, Dr. McIlvaine, the Bishop of Ohio. Though not personally known to me, yet possessing his published Sermons, and seeing by a newspaper report that he was in England, and had attended and taken part in a religious meeting at Clapham, I determined to present him with some Copies of my Books; and, not knowing his address, sent them to the American Ambassador's, requesting he would forward the Parcel to the Bishop. The Books chosen were 'Thoughts on The Gospel'—'Reflections on St. Paul's Epistles,' and 'Family Prayers from The Psalms and from The Liturgy.' My Letter to the Bishop was thus—

352 b "*To the Right Rev. Dr. McIlvaine, Bishop of Ohio, North America.*

"Reverend and Respected Sir, The accompanying Three Works [naming them] I respectfully present to you. These are some of the Works, of which some years since I presented Copies to Bishop Boone, when on his American Mission to China, and which he so kindly and much to my gratification acknowledged [I sent a Copy of the Letter.] To the first Bishop of your Diocese, Bishop Chase, I had the pleasure of being personally known, and I have extracts from several of

his interesting Letters through a mutual Friend. I also added one of my Circulars, and the substance of the Bishop of Colombo's view of the Works; thus also expressing myself, 'The Light of Divine Truth breaking so largely and Mercifully at this peculiar period upon such Multitudes of the American Population, leads me to hope that some at least of these Publications may be thought by you adapted for present adoption amongst Families there generally, and may find an easy access to them through your approving recommendation. And with the assurance of my esteem towards yourself, and with the sincere desire of assisting, to the Extent of Wisdom Extended from Above to me, in the Cause of Christianity, I subscribe myself, Sir, your's in faithfulness,

"Croom's Hill, Greenwich, 9th Feb. 1859." "John Stow."

The Bishop's Answer was as follows—

"162, New Bond Street, London, February 4, 1859.

353 "My Dear Sir, I have received to-day, by our American Ambassador, the Books you were so very kind as to send me, as also your obliging Note accompanying them. They find me packing my boxes for my voyage home, expecting to leave London finally to-morrow. I will take them and prize them and use them with grateful remembrance for the Giver and Author.

"Mr. Syle, who wrote you in the name of Bishop Boone, I know very well and value very much.

"I remain, Dear Sir, your obliged and affectionate Friend,
"John Stow, Esq." (Signed) "Charles P. McIlvaine."

On my sending a copy of this Letter to my old and early Friend, Dr. William Marsh, of Beckenham (for we were Schoolfellows) he in reply wrote—

354 "My Dear Friend, We have had the Dear Bishop of Ohio with us; and I have thereby entertained an Angel, 'but not unawares.' I send on the wish I have just uttered for my Grandson. The first is already your's. A useful Life—A peaceful Death—A happy Eternity;—All come through the Life, Death and Eternities of our Blessed Redeemer.

"Your's ever affectionately,
"21st February, 1859. (Signed) "William Marsh."

In acknowledging the Bishop's Letter, I wrote on the 15th of the same month (forwarding it by post to America), thus—

355 “Very Reverend and most sincerely Cherished Friend,

At the time your very kind Note assured me of your welcomed reception of the Books of my Presentation, I received the Letter from the Principal of the College of Sawyerpooram, Tinnevely, Madras, [of which I added a copy] as the probability of some of my Works being translated into an influential Indian language, the Tamul, is held out by it encouragingly; and such a Testimony to their tendency is the crowning point of my hopes, coupled with a Spread of Christian Influence, through extended circulation both Abroad and at Home.

“Hoping that the home voyage may have passed safely and satisfactorily with you, and that you may have found leisure on board to investigate the tenor of the Writings you so prized on their introduction to you, I take leave in return to adopt from the heart your own characteristic expression in conclusion, and style myself, with much sense of obligation,

“Your affectionate Friend,

“Croom's Hill, 15th February, 1859.”

“John Stow.”

Subsequently I wrote to The Bishop to seek some American information on the subject of a Letter I had addressed to the Editor of a Paper at Baltimore; but to which, though after considerable lapse of time, I had not received any Answer--

356 “*To The Right Rev. Dr. McIlwaine, Bishop of Ohio.*

“Endeared Sir, In the Autumn of last year my attention was drawn to an American advertisement, which a Baltimore paper had inserted some five years previously, for ‘The Heirs of John Stow, the Historian of London;’ and some Solicitors of Liverpool, Messrs. Carston and Ellis, of Fenwick Street there, *had revived the matter* by their advertising for a clue to the Baltimore Advertiser. It was their advertisement to which my attention was first drawn. Though I could not trace any Kindred to the Historian, yet, as he had gained the title of ‘an honest Historian,’ I thought that, by the high Testimony borne to my Writings (of which Testimonies I sent some Specimens, particularly that of The American Bishop Boone,) I might claim that of ‘an honest Theologian;’ and so far we were in the Relationship of Affinity, our Names too

were similar, the 'Stow' without the final e. Though I could not trace the particular paper, or the Editor, I wrote to the Advertiser under cover to 'The Editor' of the Baltimore paper, with this description: that about five years ago there was an advertisement for 'The Heirs of John Stow, the Historian of London.' At the same time writing in explanation to the Editor, and, sending open, a short Autobiographical Sketch that he might read and then forward with my Letter to the Advertiser. To this I have not, as yet, had any answer, though my packet left the Post-office at Hastings (where at the time I was,) and I paid 2s. to frank the postage. I should feel obliged, if, through any confidential Friend of yours at Baltimore, or its Neighbourhood, you could ascertain the fate of my Letter and Self-History; and I should like you to have possession of that Document for perusal, though eventually you might further meet my wish to have it returned to me. [At the same time I offered my congratulations, on the reported consideration of the Bishop's advanced years and extensive Diocese, by the appointment of an Assistant Bishop to his See, concluding,]

"Ever with respect, your affectionate Friend,

"Croom's Hill, 26th October, 1859."

"John Stow."

The Bishop's Answer was thus—

"Cincinnati, December 2, 1859, (Received 20th December.)"

357 "My Dear Christian Friend and Brother, Your Letter of October 24, enquiring concerning a previous one of February 15, reached me a few days since. I am under the decided impression that I answered the latter; but, at any rate, I can write again. It was manifest to me that your letter to the Baltimore paper could not have reached the desired destination, and must have long since gone to the Dead-letter Office at the General Post Office, and the time of call having passed, must have been destroyed. Baltimore being a City of some 250,000 Inhabitants, with a great number of Daily and other Papers, the industry of the Post Office was not sufficient to ascertain to which of them your Superscription applied. Under this belief and having no Friend in Baltimore (which is more than 500 miles distant from me,) of whom I could ask the trouble of going to each of the papers and making the necessary inquiries, I have taken no

steps in that direction; I am satisfied the Letters cannot be recovered." [On receipt of this Letter I wrote to the Post-Master General of Baltimore, urging his attention to the matter, but, though 4 months must have since elapsed, no tidings have reached even from that Official Quarter. Bishop McIlvaine's Letter I now resume.] "I have read many parts of your diligent and spiritually-minded writings, which you were so good as to send me. They bear the evidence of great acquaintance with The Scriptures and a most reverent and adoring view of The Glorious TRINITY in Unity, as well as of all the great features of The Blessed Gospel; and, I hope, have been made, by The HOLY SPIRIT, a Saving Light to many Readers. At your advanced Age, the Light of those precious Things of CHRIST, must be unspeakably dear to you. *'My Peace I give unto you (said our LORD,) not as the World giveth.'* This Peace grows the sweeter and the more satisfying as we approach Eternity. That of the world only the more empty and poor. Never does The Peace of God so pass understanding as when the Believer is in the shadow of death; when all else is confessing its utter helplessness, to soothe a single pain, or dry a single tear. Dear Sir, May that fulness of Peace be your joy till you *'see Him as He is.'* Soliciting your prayers for one who much needs them,

"I remain, very respectfully,

"Your affectionate Brother in The LORD,

"John Stow, Esq."

(Signed) "Chas. P. McIlvaine."



SOME INCIDENTS IN ACTIVE LIFE.

In the foregoing Narrative, from some of my own Letters forming part of it, there will appear proofs of the favorable opinions entertained of me in my Neighbourhood, by the Appointment of me, by Those in Authority, to Offices

of Trust and Confidence, as Trustee, Treasurer or Auditor in several of the Local Institutions and Charities. From one of which, The Blackheath Improvement Association, of which I was Joint Treasurer and an Active Member of the Committee, I used to say, "The Heath was my Farm." When resigning these Appointments on the score of advanced age, and from the loss of the requisite quickness of hearing in Committee, I received universally Testimonials of regret, which still live in my grateful and gratified feelings.

Thus having opened to the Public the Recesses of my Studio, where I had spent so large a portion of my somewhat lengthened Life in solitary meditation on The Holy Scriptures, with a view to engraft Their Essential Council on the Heart, that the Truth Thereof, as It is in Jesus, might be Laid open to my understanding; seeking not other counsel from Men or from Books, but solely the supplicated Wisdom Imparted by The HOLY SPIRIT; I noted down my thoughts and reflections thereon, and my different Productions successively reached their maturity--though formed in Privacy, yet framed for Publicity: so little known, or even generally suspected were these my earnest and abstracted pursuits, engaged in within my leisure hours, but without interruption to my Social duties, either to my Family or Society in general. And it may not be, but that some not unreasonable desire may arise in the Minds of the Readers of the Works to know, what those Social engagements were, and what was the general course of my habits towards sustaining the Christian character; though, as I considered my Appointed Ministration, so far as Sanctioned by DIVINE Approval, was to *teach* by those Writings, and not by my Tongue, I have not been forward in taking a lead in Religious conversation.

MY FIRST MARRIAGE.

After closing my Professional career and improving my circumstances by joining in the Wholesale House as Accountant and Special Correspondent, I felt thence enabled to seek the change to Wedded Life; and an Offer I made to a Neighbour and Friend of our Family was accepted. The Lady I so sought, had been living with her two Sisters and an Elderly Female Cousin only four doors from my then Residence on Croom's Hill. Her name was Naomi

Dorothea Hurdia, one of the Nine Children of a Medical Gentleman in Sussex, whose Father, The Rev. Dr. Hurdia, had been private Secretary to The Duke of Newcastle during His Grace's Premiership. The Nine Children consisted of Four Sons and Five Daughters. The Eldest Son went out to India as a Writer, and rose to the eminence of being appointed Commissioner for a Ceded District to the Company. Two of the Brothers were in the Royal Navy, and Both in Lord Howe's Engagement with the French Fleet. The Fourth was a Captain in the Indian Native Army. A fever terminated the life of the Eldest, who left a Widow, but without Issue. His fortune therefore he, by will, left the one-half of to that Widow, and the other half between his Three Unmarried Sisters. For the Eldest of the Five had married an Artillery Officer of distinction, and the Youngest, having gone over to her Brother in India, had fallen a sacrifice to that climate, dying unmarried in his lifetime. One-third of that half of the deceased Brother's fortune fell to the lot of the Sister Naomi before her marriage to me. The Three Sisters purchased the House on Croom's Hill, which I now inhabit. The Youngest of the Sisters having then recently married a Naval Officer, the other Two bought her share of it. And during my negociation as to the settlement, it was agreed that I should become Purchaser of the House, and it should be the abode of my Wife and Self, the inheritance resting in me. This proposal was carried into effect. And the other Sister, with the Elderly Cousin, removed to a neighbouring Village.

Our Marriage took place on the 8th of June, 1821 (I being then in my 44th year, my Lady's age somewhat in advance of me). Greatly did she endear herself to me, and much of Feminine quality did she bring to the support of that fitness for wedded life. That Union lasted, in solid happiness, for ten years; and with much of friendly intercourse between the several Members of her Family and myself. In the last year the complaint showed itself, which terminated her existence. On the 11th August, 1831, the morning of the day on which her death occurred, reduced as she was to extreme weakness, her Sister and Mrs. Potter, the Cousin, were by her bed-side. (I for some time using a separate chamber,) before I joined them. These particulars I gathered from Mrs. Potter's report--

358 "With a countenance radiated beyond whatever had been previously witnessed in her, she exultingly exclaimed—'Oh, I am happy, for I am going to sleep in JESUS. I am going to rest in my SAVIOUR. But whilst I have my senses, and lest I should wander, I wish to thank you All for all you have done for me. May God bless you All!'"

On my entering the room her countenance did indeed present an extraordinary change; the first impression I received was that of a ghastly smile, almost approaching to a frantic laugh, pervading it; and I thought that her reason had forsaken her. But she said—"The period of my happiness has at length come.

"To JESUS, the Crown of my hope,
My Soul is in haste to be gone;
O bear me, ye *Angels*, up
And waft me away to my home."

A slight variance in the last two lines from the original, but to my feelings more acceptable, as shewing she adopted the sense and spirit of the prayer, and did not merely repeat the language of another. Soon after her countenance again changed, as her bodily suffering returned. But to me, and I believe to All present, the effect was deeply impressive and strongly confirmatory of the vitality of her own Faith and of the Truth of The Christian Religion.

From a memoir on the day of the death of My Dear Wife Naomi Dorothea, on the 11th of August, 1831.

John Stow.

On the following Day I thus gave further expression to my own feelings—

359 My lov'd Naomi's Spirit is gone to its rest;
On the Bosom of JESUS it happily sleeps;
With a foretaste of HEAV'N its departure was Blest,
And the Harvest of Faith it abundantly reaps.
From this confidence rises the solace I feel,
'Midst the pang to my Nature Privation imparts;
Hence I draw all the Uncction my sorrow to heal,
Since the tie has been sever'd that wedded our Hearts.
Love for Love she exchang'd whilst our Union liv'd on;
O'er my Home did her Cheerfulness shed its chief charm;
And in Sickness or Health such attentions were shewn
As display'd with what impulse her Bosom was warm.

What delight from her Voice, which was Harmony's Child
 To my ear, though not often express'd, was convey'd;
 And with pleasure how oft have I inwardly smil'd
 As a grace, true to Nature, each movement portray'd!
 At soft Charity's beckon how prompt was her step,
 Yet with judgment how just were her Largesses giv'n;
 Nor did Misery's haunt her in ignorance keep
 Of the path which Humanity seeketh tow'rds Heav'n.
 For that threshold she pass'd, and with musical Tongue
 The Benevolence spoke, that enliven'd her Breast;
 And with Hand to Activity's work that e'er sprung,
 Sought to lighten the sufferings the Poor that infest.
 Nor can Memory yield a more pleasing repast
 Than to trace her addressing Misfortune and Woe;
 For a sweetness on every Feature was cast,
 Whilst her Lips did the counsel of Kindness bestow.
 With contrivance she Industry taught to unite,
 Shedding Comfort and Ease to the Poor in her sphere;
 And to All she reliev'd, scarcely less of delight
 Was derived from her manner than flow'd from her care.
 But her Home was the field that so daily brought forth
 The attractions that rivet the Conjugal Tie;
 And the Kiss that came wing'd from her sweet-scented breath
 Made the Heart of a Husband with rapture beat high.
 'Midst Domestic Endearments Economy vi'd
 With true taste to set off Hospitality's cheer;
 And the Boons, with which Englishmen's Hearths are suppli'd,
 To her Mate and his Friends did her Housewifery bear.
 Yet whilst fittest for Earth, had but Health been retain'd,
 She was rip'ning for Heav'n; and Disease came to prove
 All the strength of that Hope, which by Faith she had gain'd
 Of Redemption in CHRIST as the Fruit of His Love.
 On the confines of Death o'er her Countenance spread
 A Radiance, so bright, as if Heav'n were in view:
 "I am going to JESUS!" exulting she said,—
 "I am happy!" And so bade All round her, Adieu!

A Young Friend of her's, whose Widowed Mother with her
 Four Children had then lately returned from India, where the Hus-
 band, a Captain in the Indian Native Army, had died, paid this
 Tribute to her Memory—

360

1.
 Oh! Thou art fled Above
 Beyond this Scene of Woe,
 Where Joys Eternal flow;
 Where Cherubim explore,
 And Seraphim adore,
 The Heights and Depths of Everlasting
 Love.

2.
 The Way was long and drear
 Thy fainting Footsteps trod;
 Thy Father-God,
 Amid the gloom of Night,
 Pour'd in a Flood of Light,
 And Chas'd all doubt away, and Hush'd
 all fear.

3.
Though vanish'd from my view,
By Faith I see thee now,
With Crown-encircled Brow,
Stringing each golden wire
Of thy unfailling Lyre
To the Blest Song of Heav'n—for Ever
New.

4.
If 'tis so very sweet,
While here in this cold Land,
To join the Faithful Band,
That in some Earthly Shrine
Adore CHRIST's Name Divine,
What must it be to worship at His Feet!

5.
To bask beneath His Eye,
And feel that, never more,
The Clouds, that hung before
So darkly o'er our way,
Can intercept the Ray,
That Brightens more and more thro' all Eternity!

The above Lines, though written at the time of my Naomi's decease, I did not know of until many months afterwards, the Writer's Mother and her Family having changed their Residence from Greenwich to Clapham. The acquaintance was, however, kept up; Provisionally Guided; and with the conviction, that if I could possess Such a Successor to my late Wife as her Friend, though so young as to be but half my Age, my happiness would revive. I made known, therefore, my preference for her, and from what she had known of my character and qualities and habits, when resident in Greenwich, she, with her Mother's approval, assented. Her name was Maria Margaret Torriano, of distinguished talent, of great personal attractions, with both a pious and poetical turn. Our marriage took place in 1832 at Cambridge, where her Married Sister lived with her Husband, preparing for the Ministry after an Indian Career as a Military Officer. It was only after her acceptance of my offer, and our consequent betrothment, that she gave me the insight into her collection of poetical effusions; and then only did I meet with the above Tribute of Friendship to the Memory of my first Wife.

On the first Anniversary of my former Wife's Death she wrote and presented to me the following proof of her tenderness towards my feelings, and of the esteem in which she held that former Wife's Memory.

361

"WHERE should'st thou lean, when griefs o'erflow,
But on that faithful Breast,
Which gladly would all joys forego,
To give thee peace or rest?
Check not thy tears, nor deem that I
Can grudge a Love beyond the Sky!

Weep! I'll weep with thee; mingled grief
 Loses all bitterness:
 Then turn, and find a sweet relief,
 Amid thy deep distress,
 In Him, Who was her Changeless Friend;
 In Him, Who'll 'Love thee to the End!'
 He Gives thee me, of her bereft,
 And, could her Spirit see
 I had replac'd the void she left,
 She would not envy me:
 To her Great Bridesroom's Bosom Caught
 She cannot hoard one Earthly thought.
 But, if departed Spirits trace
 Earth's busy scenes, her voice
 Would bless our Fellowship of Grace,
 And bid us Both rejoice,
 That the same hand, that soothes thee now
 Was fondly locked in her's below."

1832.

Succeeded by the following Address.

"Do not *attempt* to restrain your feelings, Dearest! I have too often known what sorrow is, not to be able to *feel* with you. Spend the Day in *any* way you like best, and I will either share your feelings, or not, just as you like best. I know that there are Days to be much remembered; and, if I cannot *help*, at least I will not *hinder* you in any observance you feel best.

"May God Bless you, and Make you happy in me!"

On the approaching Marriage of a Young Female Acquaintance, (to a Missionary) who seemed timid under the range of thoughts, that presented Contingencies, my Maria wrote to her—

362

"Ah, Lady! turn not thus away
 That blushing cheek, with doubtful glance,
 Tho' Stranger-Footsteps near thee stray
 And wake thee from thy dreamy trance,
 Where Present, Past, and Future meet
 In dim confusion, sad, tho' sweet!
 Think not a cold unheeding Eye
 Intrudes upon thy lone recess;
 For thee, 'tis rais'd in pray'r On High,
 Or melts in silent tenderness!
 For once, like thee, I trembling stood
 Upon the verge of Maidenhood.

And I can tell the mingled tide
Of feelings strong involv'd within
That ooy, mysterious name, a Bride;
To joy and grief alike akin;—
The strange unutterable strife
Awaken'd by the name of ' Wife.'
Yet think thee ('twas my bridal thought,
And Oh! it chas'd my fears away,)
That He, Who thy Redemption Wrought,
Once Deign'd to Grace a Marriage-Day;
And Give the Blest Approving Sign,
That turned the Water into Wine.
Nay! that His Watchful Care Above
Is Imag'd to His Saints below
By That Pure, Deep, Protecting Love,
A Husband's Heart alone can know;
Sanction like This full well may be
Sufficient Comfort e'en for Thee!
Yet hang upon thy Mother's Neck;
Bathe thy Young Sister's Cheek with tears!
Not I the gushing flow would check;
I would but soothe thy Maiden's fears;
And tell thee, once like thee I felt,
My inmost Bosom's courage melt.
But when we meet again, may'st thou
Concur, with me, to bless His Hand,
Who Deign'd to Seal thy Nuptial vow,
And Knit Its soft, ungalling band;
Thou then shalt own, how blest for life
That fond, endearing name, ' a Wife! ' "

She found, in my Album, the Copy of an Epitaph I had written for myself, when about the age of 26; probably in reference only to the general uncertainty of Human life, which was as follows—

"READER!!

"BENEATH this stone a Fellow-Creature lies;
Who, e'er terrestrial scenes forsook his eyes,
Life's vanities too eagerly pursu'd;
Too lightly valu'd his Immortal Good!
Death came, Man's universal destiny.
And 'tween his Soul and Body burst the tie.
Now into Dust that Body crumbles fast,
Or for the reptile worm affords repast:
At this same hour, Where 'parted Spirits wait,
That Soul anticipates Its future Fate;
Feels all the Joys Diffus'd Where Angels dwell;
Or sunk in horror all the Woes of Hell.
Whate'er It's Lot, some Solace It may find
If you fulfil the wish It left behind;
If at Th' ALMIGHTY'S Throne It bend one knee,
And from Perdition set One Spirit free.

Go, Reader, go! and let That Soul be Thine!
 On thee to-morrow's Sun *may* never shine:
 Death must e'er long require his due from thee;
 Think then, O think, upon Eternity!

Let Fancy paint thee sinking in the grave;
 Without one helping hand held out to save!
 Ask now thy Conscience—'If prepar'd to meet
 A God! OMNIPOTENT upon His Judgment Seat?

Conscience unveil'd, to full Confession brought,
 Shrinks back and shudders at her train of thought!
 O let the Warnings of this unfeign'd Friend
 Thine ev'ry nerve to Reformation bend!

Go! and the deep recesses of thy Heart
 Search out, and analyse its baser part:
 In fervent Pray'r before Offended HEAV'N
 Kneel down, and supplicate to be Forgiv'n;

The HOLY SPIRIT's Healing Grace implore,
 Which Only can departed Peace Restore:
 The Venerable Page of Holy Writ
 Read—and digest,—to Mem'ry's care commit

The Hallow'd Precepts of The PRINCE OF PEACE;
 Inestimable Gift of Boundless Grace:
 Thy Saviour's Life review, as There Portray'd,
 And imitate the Virtues He Display'd!

By Faith thus arm'd, by Charity upheld,
 Salvation's Hope on JESUS's Suff'rings build!
 So shall the terrors of the Grave become
 The smiles of Welcome from Life's ceaseless storm;

So shall the Hour of Dissolution prove
 The gladd'ning Herald of Celestial Love;
 So shall the Final Trump's Prophetic Sound
 Thine ear in sweetest Minstrelsy play round;
 So shall ETERNITY's Best Gift be thine:
 And sympathising Joys, perhaps, be mine."

Having perused, and, caught by the qualifying term in the last line, my Maria's feeling of devoted and confided Love took fire, and thus on the opposite page, she, on the instant, wrote—

364

"PERHAPS? oh! why 'perhaps,' beloved One?
 Why breathes thy sweet Lyre such a dubious tone?
 Deem'st Thou that He, Who early led thy Feet
 Far from those Scenes, where Guilt and Folly meet,
 And Bade thy Young Heart, thus devoted, prove
 The full endearments of Redeeming Love—
 Who, when Life's Cup was sparkling to its brim,
 With Charm resistless, turned thine Eye to Him—
 That He, The God of Everlasting Truth,
 Will e'er forget the kindness of thy Youth—
 Disown the Impress of His SPIRIT's Hand;
 Rend the Soft Ties of His ungalling Band—

And Spurn thy Soul, at That appalling Day,
When Seas shall fail, and Mountains melt away?
Where then the Promise of thy Changeless Friend,
'Whom Once I Love, I Cherish to the End.' "

Usually on my Birth-day she gave vent to her Conjugal regard by some Poetical Effusion, as thus—

365 "To My Dear Husband on his Birth-day, with a Seal,
[I still wear] 17th September, 1832."

"WEAR this light and trivial Token
Of Maria's Love to thee—
Of that Love, that hopes unbroken
To embrace Eternity!

In what Soft and Sweet Communion
Has our God our Hearts Entwin'd;
Not alone Earth's Wonted Union,
But the fellowship of Mind!

Can thy lov'd and Natal Day
All unnotic'd pass away?
No!—before A SAVIOUR'S Feet
As we bow in Union sweet,

Let us ask a *double* bliss
For a Period Such as This:
All a Christian can receive;
All A FATHER Wills to Give;

All The SPIRIT'S Guiding Love
Scatters wide from Realms Above;
All A SAVIOUR has in Store!
Dearest! Can we ask for more?"

366 Again on the Second Year of the Union, Sept. 13, 1833—

1.
"CHERISHED Partner of my Life!
On thy lov'd and Natal Day
Can thy fond and faithful Wife
E'er withhold Affection's lay?

2.
Weak, indeed! are words to utter
All the glowing Heart would speak;
Yet, till Life shall cease to flutter,
Words must flow, *however weak*.

3.
Thanks for all that pure Affection,
Which has crown'd my lot with bliss;
And which makes my retrospection
Joy on such a Morn as this!

4.
Thou hast taught my Heart to love thee
As it never lov'd before;
While I ev'ry moment prove thee
More devoted still—far more.

5.
Ev'ry lovely airy Vision
Which my timid hopes would paint,
Fades before this sweet fruition,
Far too colourless and faint!

6.
What then (O my Bosom's Treasure!)
Shall I, Can I, do to prove
How thy kindness, without measure,
Wakes this Heart's enraptur'd Love!

7.
Oh! Thou God of Hope and Peace,
Hear my warm and ardent Pray'r;
(Thy free Mercies never cease,)
Make him Thy Peculiar Care!

8.
Thou, Who bidd'st the Marriage Union
Faintly Thy Great Love unfold,
Bless us with Thy Sweet Communion,
As Thou didst Thy Saints of Old!

9.
Thou—The Pure Eternal SPIRIT—
Lead us in Thy Perfect Way,
Till we Heav'nly Joys inherit,
Perfected in Realms of Day!"

367 To a certain Ring, which was placed on a certain Finger, on the 20th of June, 1832—

1.

"SWEET lovely Pledge of *gentle* thrall
And *bondage* which my *Spirit* loves,
Whene'er on thee my Glances fall,
What calm delight my Bosom moves!

2.

With wond'ring Smile, I oft review
The tremors of my Nuptial Day,
When first my Virgin Finger knew
The pressure of thy novel sway!

3.

The doubts and fears that still would rush
At thought of State, as yet untried;
The Cheek now pale, now warm with
blush,
The feelings of a Maiden Bride.

4.

And now, in placid Joy, I press
Close, and more close, thy gentle band;
And oft in fond Devotion bless
A God of Love's Directing Hand,

5.

That Gave me to a heart as warm,
As gentle, pure, and fond as his,
Whose Smile is Life's perpetual charm,
Whose presence my best Earthly bliss!"

"January 2nd, 1833."

In the Third Year—17th September, 1834.

368 "To My Dear Husband with a Silver Chain," and an effusion, of which the following was one of the Stanzas—

"This Morn I bound thee with a Chain;
But all so light thy Fetters prove,
That thou wouldst ask them back again,
If I releas'd my Captive Love."

To My Dear Husband, November 27th, 1832—

369

"DEAREST of ev'ry tie, that 'twines
Round this warm Heart its magic lines.
Object belov'd! on whom my Eye
Rests in Affection's ecstasy;
If absent but one short-liv'd Day
I chide the weary Hours away;
And oft my eager list'ning Ear
Pauses thy welcome Step to hear.
Yes? Know thy Pow'r! Why should'st thou not?
Thine own Maria's favor'd lot
Were robb'd of half its bliss, if she
Conceal'd one single thought from thee!
For, whether at A FATHER's Throne
We mingle Heart and Voice in one;
Or thro' Morn's busy Hours pursue
Some mental task, for ever new;

Or pillow'd on thy faithful Breast
I sink with thee to quiet rest;
Still thro' my Heart Affection flows
'Mid Pray'r, or Labor, or Repose:

For He, Whose dearest Name is 'Love'
Has Mark'd our Union from Above;
And, Smiling on our path, has Shed
Earth's choicest Blessings on our Head.

For if 'mid Eden's holy bow'rs
Her limpid rills, her fadeless flow'rs,
Her Sky of pure Cerulean Blue,
Man's Heart no fair Companion knew,—

But pin'd in *Solitude of Bliss*;
Oh! What, in such a World as this,
(Where Woe and Fear and ceaseless Strife
Divide the narrow bounds of Life;

And the tir'd Spirit seeks in vain
Release from this World's galling chain);
What but those searchless Joys of Heav'n
(Not yet to Mortal Vision Giv'n),

With holy Wedlock can Compare,
As Soft'ner of each Mortal Care?
O Thou! Whose Hand has 'Led us on'
Thus far with tenderness unknown;

Has Smooth'd our way and bid us know
As much of Joy as blooms below;
Still let Thy kind Parental Eye
Regard us from Thy Throne On High!

Teach us the privilege *Divine*
Of an *Adoption* Such as Thine;
And Guide our Course, that we may be
Members of Thy Blest Family!

Thou, Who didst Deign aside to Lay
The Regal Robes for garb of clay;
And for Man's rebel Sons to trace
In Thine Own Blood the Words of Grace;

That burst our bonds of Slavery,
And bid the Captive Soul 'Go free!'
And then (that hearts like our's might feel
As much as Language can reveal

Of Thine Unfathomable Love
Before we scale its Height above,)
Didst bid the Marriage Union shew
Faint transcript of that Love below;

Give us, we pray, The Bliss Divine
Of Such a Fellowship as Thine,
That All around may witness, we
Have 'heard Thy Voice and been with Thee!'

280 *Lines on the Marriage Anniversary—Sojourn at Yattendon.*

And Thou, Whose Mercy Glad descends
Where'er a Suppliant meekly bends ;
Thou, Who did Stoop to Earth to find
Thy Dwelling in the Sinner's mind,
Raising his prostrate thoughts to Heav'n,
Whisp'ring, 'his Debt is all Forgiv'n ;'
And by the Fires of Thy pure Grace
Refining what is mean or base ;
Oh Mould our Hearts, that we may be
'A holy Temple, meet for Thee.' "

"Yattendon. To My Dear Husband, for 20th June, 1835.
The Marriage Anniversary.

370

"Beloved! 'tis the glad return
Of our—once-dreaded—Nuptial Morn ;
And thro' the mist of Joyful Tears
I smile at all my former fears ;
For three long years have prov'd thee well
More true than Maiden's heart could tell.
How gladly would I 'plight my Vow'
To Thee before the Altar now.
Nay more ! how boldly would I say,
That strangely-startling word, 'Obey !'
Obey Thee ! 'tis the dearest 'hest
That warms thy fond Maria's Breast !
I love thee as at Morning grey,
The Twilight-shadows melt away ;
I love thee, when at Night I rest
Safe pillow'd on thy tender Breast ;
When Health illumes that Eye of Blue,
Or Sickness dims its lustrous hue ;
I love thee as our Knee we bend
Together to our Heav'nly FRIEND ;
I love thee in the House of Pray'r,
When we The Holy Banquet share,
Where Faith's transpiercing Eye may trace
Our Int'rest in the Scheme of Grace.
What then remains ? The fervent Pray'r
To HIM, on Whom we 'Cast our Care ;'
That Love, increasing as it flows,
May still be our's till Life shall close ;
And then, to Crown our Bliss, be Giv'n
A more than Marriage Love in Heav'n !

At Yattendon Parsonage we had passed several weeks in truest
Enjoyment, until the first week in July, when tidings reached us of
Maria's Mother being suddenly and alarmingly ill at Cambridge

then with her Married Daughter. Immediately we left, and, on the Day after we reached our home, Maria journeyed to Cambridge; and on the 5th wrote me from thence—

371 “My more than ever beloved Husband, The Sacrifice you so kindly made in parting with your Maria (who felt as if her heart was torn from her) would have been repaid—could you have witnessed dear Mother’s joy—for a long time she could not let me stir out of her sight, but kept kissing me, and poor little Lydia’s [the Sister’s Daughter, a Twin] languid look of love [she also was then very unwell] fixed on me. She held out her dear little arms and said ‘But where’s Uncle?’ If I am delayed *pray* come down. I cannot live long without you. I got down most comfortably. Mr. F. [the Medical Attendant] thought dearest Mother and Lydia both better last night. This is the Sabbath,—May it be blessed to us both! “Your fond Wife,

"M. M. S."

On the 6th I wrote to her from Croom's Hill.

372 "From your report to-day I must indulge the hope, my Maria, that our Dear Mother may be strong enough to remove to Croom's Hill by the end of next week ; and from the character, that is given to the attack, I cannot but think there is the louder call for quiet and relaxation for a time from her daily and nightly toil. I believe I must go down to Yattendon for a few days in the next or following week ; and should you be unable to return home by the time I get back, I can then join you at Cam.

“Mr. Marsh preached interestingly on the Body and Soul, and on the Christian’s faith in their reunion in a glorified state amidst the Communion of Patriarchs and Prophets and Apostles, and the Spirits of those we have loved—though for a time lost to us,—but above all in the contemplation of JESUS, The SON of GOD, Whose Presence will be The Glory of Heaven and Its Fullness of Joy. May Heaven bless my Filial Wife in her truly Filial as well as Conjugal Offices and endearing ways. ‘Love around—and her I write to in its most ardent bound!’ I read my Beloved One’s lines on Redemption with peculiar delight yesterday.

"Croom's Hill, 6th July, 1835."

"John Stow."

On the 7th she wrote—

373 "I have just received your welcome Letter. Last night I quite refused any denial (Genesis 32nd latter part of 26th verse), and was most earnest in prayer for my Mother and the Child. God has heard me, both are better. I am wonderfully Supported. I feed on past bounties. How Gracious it was of God to take us to Yattendon, (where we were fed to the full with the bread of Life) before this trial. The remembrance of that visit is very sweet. My best Love! You are on my Heart day and night. May God, even *our own* God (oh what sweet Words!) Bless you! Pray for your Maria, that CHRIST may bestow on her Meekness and Wisdom. I am *quite well and strong*, so don't fret on that score; but I miss you dreadfully. My Love! I did not leave thee for a slight cause. Mother's affection is inexpressible. I think she would sink without me. I give myself unto prayer.

"P.S.—Doctor been,—dearest Mother better,—allowed to sit up an hour—(blessed be God!) He considers her *very* much better. Indeed! God is a God that heareth Prayer."

On the 8th I wrote—

374 "Three Letters from my sweet little Hand. Blessings rest upon its Owner. Would that I could clasp it! From the improvement in dear Mother's health, and her desire to come on to Croom's Hill, as soon as may be, I for the present cling to the hope that you may be restored to me on my return from Yattendon, if not before I start for it."

On the 8th she wrote—

375 "I am truly thankful to be able to tell you, that our beloved Mother is still better this morning. Indeed she is mending as fast as she can reasonably hope. *Every thing* else also has brightened. Another proof of the Multiplied Mercies of our HEAVENLY FATHER. I look forward with transport to our speedy re-union (if it please HIM): for, my own Life! to be deprived of your sweet Society is the sorest Earthly trial that can befall me.

"Ever your fondly attached Wife,

"M. M. S."

"F. has just been and thinks dear Mother may be moved in about 10 days. What joyful news!"

On the 10th she wrote—

376 "My Dearest Life! Every day I find some excuse for writing to you. To-day is, that there is no post till Sunday, and that seems such a dreary interval. My Darling! absence seems, if possible, to increase the intense affection I have for you." [Alluding to a Public Breakfast on a grand occasion at Cambridge, to which, she says her Mother urged her to go with the Sister and Husband; but, she adds] I told her, Millions would not tempt me into such Crowds. Dear Love! I don't see why I should ever go anywhere, where I cannot ask for and expect my HEAVENLY FATHER'S Guidance and Communion. Pray for me, My Beloved Life! My Husband! My Friend! My Love! My every Relation in One! Pray that I may Adorn the Doctrine of GOD, my SAVIOUR; and that I may soon be restored to you. I am sadly weary of this absence. Ever your own Wife, *Maria M. Stow.*"

"Mr. Fawcett just been—a very favorable report."

On the 10th I wrote—

377 "Your Fourth Letter strengthens my hope that ten days will re-unite us. I have read your Christian Admonition and Encouragement to Fanny B.—it is like you, and I shall have a secret pleasure in delivering it. On Wednesday eve I took a drive with Sister D. to Brockley, Sydenham and Perry Hill; the scenery was as pleasing as it could be without you. Mr. Wilshere (the Father of the Four Clericals) breakfasted with me and brought me £7. of Temperance Subscription [of which Society I was then Treasurer. The sheet filled with information interesting to her.] And how is Lydia the little? Will she be equal to a Tuesday week's travel? Both your Books of Manuscript Poems are with me. Heartily do I wish both by Day and by Night that the Writer were so too. But however long the separation, the Heart of her Husband will never cease to yearn towards her, and his Soul to pray for Blessings on her.

"Love to Dear Mother and All, from your Devoted,

"10th July."

"*J. Stow.*"

Her next Letter dated thus—

"Monday, 13th July, 1835.

378 "My Beloved Husband! What I meant to say was, that if you go (as I hope you will) to Yattendon on *Thursday* to stay till Tuesday, I will write on the Sunday and tell you how Mother is; and if we are *detained* here beyond the Tuesday, pray stay on at Yattendon; don't come home *to be alone*, when you may be so happy. But I trust, please God, we shall come home on Tuesday. My Dear Mother's improvement this morning is *wonderful*. Blessed be God! 'Oh He is a God, that heareth Prayer!' I shall write to you (D.V.) to-morrow to Croom's Hill, and then direct my next Letter to Yattendon. I wrote you a Hymn yesterday [for the Opening Day of a Chapel in the adjoining Parish to my Nephew's] which I hope you will like. Mother talks of packing a box to-morrow!!! My Spirits quite revive at the hope of seeing you again. Give my Love to Dear Sister Dorothy and Mrs. Howard [my Widowed Sister, who had been classed among the Berkshire Beauties, and bore the charm even when in her Coffin at the age of 84, and to whom much of estimable character belonged through life]; and remember me most kindly to her good kind Sons. I shall never forget their brotherly kindness about my dear, dear *Mother*! The Latter has just called out, 'I feel *quite* strong.' United Love! Your own Wife, *M. M. S.*"

"The Doctor has just been, says, 'Oh! much better. About the middle of next week,' in reply to 'When may she be moved?' Blessed be God!"

On the 13th I thus wrote to her from Yattendon—

379 "To-day has, in one sense, been a day of solitude with me, as I have taken all my meals alone; and yet the image of my Maria has been affectingly with me; and I joined feelingly in her sweet prayer, that 'That Kingdom should come,' which will, I trust, find us Its Subjects indivisibly for ever.

"In the Morning a passage from the first Lesson was chosen by our Vicar for his Sermon—the incidents connected with the mention of Emmaus. The sadness of the two Disciples, expressed on their countenances as in their discourse, was an index of the state of mind at that instant

amongst the Disciples and Followers of JESUS generally. All had looked forward to a Redemption, which the events of the past week seemed to cast into despair, and all perhaps were thinking of abandoning for ever a Cause, which, by the destruction of Him on Whom they depended for support, seemed utterly hopeless. Our SAVIOUR, to work the change He Purposed in the Disciples' minds, did not Manifest Himself to them by any Miraculous Display of DIVINE Power, but, whilst He withheld His True Character from them, He Reasoned from the Scriptures on What should, according to Prophecy, constitute it; beginning with The DIVINE Promise to Eve—pointing to the Brazen Serpent in the Wilderness as the Type of the Cross—from Daniel, shewing the Appointed Time of His Coming—from David, the place of His Nativity; and from Isaiah, that He was to be cut-off for His People. And that GOD had Laid on Him the iniquity of us all. After an explanation of the effect on the two Hearers, He took occasion to urge such a Reading of the Scriptures as should embrace attentively the whole; not to select such passages only as may win by their peculiar beauty; not to rest on such as favour one particular doctrine; nor to content ourselves with a *fragmental* acquaintance with the Scriptures; but to read them wholly and earnestly, *accompanied by prayer*, for a right understanding of them. I liked the Discourse much; and I think my Beloved One would have liked it too, and have hailed it as an earnest from small beginnings of improving conclusion. A Stranger read Prayers. Mr. Marsh in the Afternoon made the Builders on the Rock and on the Sand, his Subject. Urging that both were Workmen, not Idlers—that trial awaited both, and that all within his hearing would finally be classed with the one or the other; that CHRIST was The Only Rock on which we could safely build our hope of Salvation—all other foundations must fail. The *professing* Christian, without abandoning all dependence on his own works of imagined righteousness, and relying only on that Foundation that is Laid in CHRIST, must fail.

“I found in the Pew a printed Prospectus for building a Sunday School by the further Burial-ground, and to appropriate it in Week-days for an Infant School. The Princess Sophia of Gloucester heads the list of Subscribers with £20. Mr. Collins, Dr. Burney and his Lady, Mr. Borrett and some

others give £5. apiece, and the amount altogether is about £120.; the Vicar, the Treasurer. I think of sending £5. to-morrow, and with it the two remaining Bibles for the Sunday School; writing shortly thus—Dear Sir, The inclosed you will add to the School-building Fund, and the accompanying Books, which I brought from Cambridge some months ago, cannot have a better appropriation than among its added Scholars; concluding, faithfully and respectfully yours. And what says my Dove to this?

“On Saturday, amongst other Letters, I sent one to Mrs. Potter, and what think you composed by far the most interesting part of it? A Selection from my Maria’s Christian Admonition to her young *undisclosed* Friend. And I don’t believe she will ‘cold me even for this. I wrote also to my Nephew and made some allusion—not to that—but to the admission she had made in a prior Letter, of her *festive-fare* spiritually when under his roof. No Letter from thence since Do. went.

“Mary Keen’s Letter had—‘Affectionate regards to your good Wife, whose health will not, I hope, suffer from ANXIETY and FATIGUE.’ I shall be glad to welcome her under my roof.

“The Adelaide Chapel of [Hampstead Norris, Berks] Tribute just arrived, and I am shortly setting off for Town. I think with you that I may remain at Yattendon till you come home.

“Love and Heaven’s Kindest Care be with my Maria.

“From her devoted Husband,

“Croom’s Hill, 13th July, 1835.”

“John Stow.”

A Letter to Yattendon came, half in her own hand-writing, evidently written in haste and with obvious difficulty—

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“July 15th, 1835.

“My dearest Life,

“I was unavoidably prevented from writing yesterday & to-day; can only say, that dearest Mother was up half the

*day yesterday. Nurse & Elizth. both
are still confined to bed,—D.V.
I will write on Sunday.*

“Ever y^r. fond Wife,

“M. M. Stow.

“Very sorry for the News.

[about the Missionary Friend and the Husband, who went out to Demerara, but whose health gave way, and Life shortly failed with Both.]

*“Thanks for y^r. 2^d. dear Letter
just rec^d. I will ans^r. both
on Sunday, but cannot to-day.”*

Not the least intimation that she was unwell, though from the altered character of the hand-writing, she must have been in extreme suffering at the time.

On the very same half-sheet of paper, on which the foregoing Letter by her was written, the Husband of her Sister thus wrote—

361 *“My Dear Stow, This was written by dearest Maria this morning, and with great effort. She grew worse hourly after writing it. At $\frac{1}{2}$ to 5 it became too plain that she had an attack of Spasmodic Cholera, and I called in Fawcett and Dr. Thackery to see her. At $\frac{1}{2}$ before 7 it pleased God to take her to the Arms of his Mercy. You cannot imagine the state we are all in. May you be comforted in your heavy affliction by Him, who Alone can Impart it.*

“Ever your’s,

(Signed) “H. A. B.”

“John Stow, Esq., Rev. J. F. Howard’s,

“Yattendon, Pangbourn Reading, Berks.”

As soon as the first paroxysms of grief were over I left Yattendon (my Clerical Nephew accompanying me), and calling, when in London, on the Widowed Husband of a beloved Aunt of my Maria’s, to learn any further intelligence he might have received, and to arrange, preliminarily and conditionally, matters as to the time for and his attendance at the funeral. I then went home, and need not

attempt to paint my feelings: but Christian Discipline had Taught me not to murmur at The ALMIGHTY'S Will, trusting that my Maria's Spirit was, through the truthfulness of her faith in CHRIST JESUS, within the Harbour of Eternal Blessedness, or in rich anticipation Thereof. Much of painful correspondence and preliminary arrangement, as to matters at Cambridge, fully occupied my time for some days. On the 19th a Letter came to me at Croom's Hill from Mr. Bishop, and on the same sheet of paper the Mother of Maria thus wrote—

382 "I must write you a few lines, my very Dear and Kind Son. I feel for you, and remember you in my prayers. Sudden indeed and overwhelming is the stroke. She loved you tenderly; and she was capable of loving. She was the tenderest of Daughters. We are indeed bereaved. Never can her sweet Image be forgotten; but to her, 'to die was gain.' Pray that I may be enabled to say, 'Thy Will be done!' If, through Mercy, I return from, or reach the Sea-Side, then afterwards I will, when convenient to you, visit you with the dear Twins. It will be a *consolation* to me.

"Your ever affectionate Mother,
(Signed) "M. Torriano."

Bishop's portion of the sheet was, in part, thus—

"Cambridge, Sat. 18th July, 1835.

383 "Dear Stow, A report having prevailed that dear Maria's death was occasioned by Cholera, it was considered advisable (especially as we did not know where you were, or what might be your intentions), to solder up the body in a Leaden Coffin. As soon as I received your Letter I waited upon my friend Busby, and obtained permission to deposit her Remains in the Chancel of Coton Church; but this has been withdrawn again, and accompanied by a request that they might not even be brought into the Parish. Under these circumstances I have judged best to go at once to Trinity Church, and the Funeral will take place on Wednesday next, at 10 o'clock. If any one besides Uncle Armstrong, Uncle Sumpter and William accompany you, pray let me know in time. Two of your Letters to her were removed immediately from under her pillow.

"Believe me affectionately your's,
(Signed) "H. A. Bishop."

As the Parishioners of Coton had rejected the Remains, I was under some apprehension that those of Trinity Church might eventually do the same; and my Mind, on my journey down, depressed me additionally with the thought, that if a plot of consecrated earth were denied, I should have to deposit the Remains of my Maria in the Waters of the Cam. But the fear was groundless. In the Churchyard of Trinity the Burial was effected—the Rev. Mr. Simeon, the Incumbent, Friendly to the Family, sanctioning it. The Rev. Mr. Hose, the Curate, officiating. The Rev. Mr. Busby, Vicar of Coton; Dr. Thackery, the Physician; Mr. Fawcett, the Surgeon; with her Brother; her Brother-in-Law; the Uncle, Mr. Sumpter, and myself attending. The Rev. Mr. Armstrong, the Mother's Brother, being too unwell to leave home, and, indeed, dying himself shortly after. The Epitaph on a Stone Monument was —

“ Sacred to the Memory

OF

MARIA MARGARET STOW,

THE ENDEARED WIFE OF

John Stow, Esq. of Croom's Hill, Greenwich,

AND YOUNGEST DAUGHTER OF

*Captⁿ. Hilary Harcourt Torriano, of The East India Cy.'s Engineers,
and Margaret his Wife.*

She was Born at Bellary, Madras Presidency,
and Married at Cambridge; and *there*, after 3 years,
on the 15th July, 1835, died Childless in her 29th Year;

RICH IN FAITH, AND FULL OF THE HOPE OF GLORY,

THROUGH THE ALONE MERITS AND MEDIATION

OF HER REDEEMER,

THE INCARNATE SON OF GOD;

and with These Words amongst her latest utterances—

“ TO ME, TO LIVE IS CHRIST! AND TO DIE IS GAIN! ”

Philippians i. 21.”

After some interval of travel with my Nephew I went into Devonshire, and for a fortnight was alone at the Beacon Hotel in Exmouth, considering my Maria's various and deeply interesting

Manuscripts, both in verse and prose. In her Pocket Bible there were such recurrence of Marks with occasional Remarks; sometimes the latter in Italian, for she was well versed in that language, as in French, and was instructing a Niece of my first Wife in Italian. Her Reflections in her Note-book, and her Minutes of Incidents on her District Visiting rounds amongst the suffering Poor, bespoke her Christian sympathy and concern. Determining to bring a Selection from her Writings before a Portion at least of the Public, I there made my arrangement for the Press, and a small Volume of them appeared in 1836, occupying nearly 200 pages, intituled "The Types" (as the principal Poem), and "A Selection from the Writings, in Verse and Prose, of A Lady, recently and suddenly Deceased."

" 'Their Works do follow them.' Revelation xiii. 13.

SPECIMEN.—THE PREFACE.

"Death having suddenly closed the Writer's personal efforts to win Souls to CHRIST, the Successor to her Manuscripts is unwilling that the labours of her pen should be left without the opportunity of following in the same Heaven-Directed Track. And as the tendency of those Writings is to point to the only justifiable paramount Aim in Life—a Preparation for Eternity—it is hoped the reading of them may leave an impression on the Heart calculated to promote that cherished object.

"At an age less than thirty, and in a career of equal usefulness and loveliness, she was Called to her Great Account, and few removals from the Life that is, could, under all circumstances, have been less expected; but the habitual direction of her thoughts was to That Faith, which alone justifies the hope in A SAVIOUR; and The BRIDEGROOM, though Coming in an Hour unlooked for, Found not her Lamp unfurnished. The change for her was doubtless unspeakable Gain; but, if amidst the Spirits of the Blessed any accession to the Happiness, she is experiencing, can be derived, it would arise from the influence of her Productions being favourable to the progress of Truth, as It is in JESUS.

PART I.

" 'Grace and Truth came by JESUS CHRIST.' John i. 17.

PART II.—HYMNS.

" 'I will sing with the Spirit; and I will sing with the understanding also.' 1 Corinthians xiv. 15.

PART III.

"Thoughts in Prose on Serious Subjects.

"THE TYPES.

"The object of this little Poem is to shew that CHRIST was Prefigured to the Ancient Church under the Types of the Jewish Law; and that He was Pointed out by many Events in the History of God's Dealings with our 'Elder Brethren' in the Wilderness.

" 'The Law was a Shadow of Good Things to Come.' Heb. x. 1.

" 'CHRIST was the End of the Law.' Rom. x. 4.

" 'JESUS CHRIST The Same yesterday, and to-day, and for Ever.' Heb. xiii. 8.

" 'To Him give all the Prophets Witness.' Acts x. 43.

" 'Moses was a Prophet.' Deut. xviii. 15. Luke xxiv. 27.

"SHADOW'D in Ancient Times by dim
And veiled Rites, my LORD, wast Thou!
Yet then 'between the Cherubim' (a)
Thou Lov'dst to Hear the Suppliant's vow.
Some Rays of Glory, breaking free
From Thy dark-woven Canopy,
Gave to Faith's strain'd and eager eye
Faint Pledges of the distant Day,
When, Shrouded in Humanity,
Our fearful debt of guilt to Pay,
Thou should'st Descend to Earth, Unknown
A Willing Exile from Thy Throne!
Why was it else that Aaron wore (b)
Upon his Mystic 'Breast-plate' grav'd
His People's names—that those, enslav'd
By sin and shame, might know he bore
E'en *them* in fond remembrance sweet
Before the Hallow'd 'Mercy Seat?'
Ah! was it not to tell of Thee,
Whose All-Untainted Purity

(a) Psalm lxxx. 1. (b.) "And Aaron shall bear the names of the Children of Israel in the breast-plate of Judgment upon his heart, when he goeth in unto the Holy Place for a Memorial before The LORD continually." Exodus xxviii. 29.

Mingled with Free Exhaustless Love
Should Bear *our* sinful names Above
Before a yet more Awful Shrine,
Where God's Unclouded Glories Shine?

"There was a Solemn Eve of Rest (*c*)
When Israel's Sons, in Pilgrim vest,
Around the Board of Cov'nant prest
To eat the hallow'd Lamb; and tell
What on the Wond'rous Night befel,
When Widow'd Egypt learn'd to mourn
Destruction of her Earliest Born.
(Then *Prince* alike and Peasant gave
His heart's first Treasure to the Grave)
While Israel's *blood-besprinkled* door
Bade the 'Destroyer' pass them o'er,
Unscath'd amid the general harm
And fearless in the wild alarm.
Told not this Rite to Faith's fond ear
Of Him, Who should at length Appear,
'THE LAMB of God,' for Sinners Slain,
Whose Blood should Wash away their stain,
And Hush the 'Accuser's' voice, and Sign
(With Signature of Wond'rous Pow'r,)
His Dear-Bought Heritage Divine (*d*)
In Desolation's dredest hour?

"Oh Holiest ONE! Thy People knew (*e*)
Their way across the trackless Wild;
For He, their Heav'nly Guardian Mild,
In Cloudy Pillar, Beacon true,
Their footsteps o'er those Regions Drew.
And when the Night descending hid
That Mystic Pillar from their sight,
With steady blaze a Sacred Light
Gleam'd where their faithful Leader Bid:
The wond'ring Nation follow still
The Dictates of Thy Holy Will.
Upon th' Egyptian's hostile pow'r
Dark terror and dismay It shed:
But Israel's Cherish'd Race It led
In safety through the Midnight hour:
Did not This tell, How Thou should'st Lead
E'en now Thy Chosen, as of Yore?

(*c*) Exodus xii. *passim*. (*d*) "Forasmuch as ye know that ye were not Redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your Fathers; but with the Precious Blood of CHRIST as of a Lamb without blemish and without spot." 1 Peter i. 18, 19.

(*e*) Exodus xiii. 21, 22. "And The LORD went before them by day in a Pillar of a Cloud, to Lead them in the way; and by night in a Pillar of Fire to Give them Light, to go by day and night. He Took not away the Pillar of the Cloud by day nor the Pillar of Fire by night from before the People." Exodus xiv. 20. "And it came between the Camp of the Egyptians and the Camp of Israel; and it was a Cloud and Darkness to them, but it gave Light to these; so that the One came not near the Other all the night." Psalm cv. 39. "He Spread a Cloud for a Covering; and Fire to give Light in the night." Psalm lxxviii. 14. "In the day-time also He Led them with a Cloud, and all the night with a Light of Fire."

And that the Path by Thee Decead,
'Tis better far that we should go,
Than with a foolish haste explore
A way of danger and of woe?

"Of Israel's Sons the dearest boast (*f*)
Was that proud Trophy of Thy Hand
The Ransom of thy trembling Host
From adverse Egypt's dreary Strand;
The deep unfathomable Sea (*g*)
Gave Thy mix'd Myriads passage free
While in the reflux Tide were lost
Proud *Pharaoh's* haughty Bands of Scorn.
Strange Sight the wond'ring eye of Morn
Beheld; while on the rocky shore,
Untouch'd by lance, unstain'd by gore,
Cold, breathless, pale, and silent lay
The Flow'r of Egypt's dread Array!
Taught not this Prodigy Thy Pow'r?
And how Thou should'st, with Arm of Might,
From more than an Egyptian night
Of sin and shame and folly Save
Thy Ransom'd Ones; their Foes O'erthrow
And Satan and his Hosts lay low,
As Conq'r'or o'er the prostrate Grave?

"Faint, wear'd, in the Wilderness (*h*)
For food Thy People sought in vain,
And murmur'd in their deep distress,
'Would we were yet in Egypt's plain,
'Where fruits of ev'ry hue abound,
'And Plenty laughs on ev'ry side,
'Instead of this rude Desert wide,
'Where neither herb nor tree is found!'
Thou Heard'st their pining misery;
And lo! around a Wond'rous Show'r,
An Angel Banquet from On High, (*i*)
Was spread at Morning's dawning hour:
Like the bright gems of glitt'ring frost;
That sparkle in the Spring-tide Sun; (*j*)
With glance of joy th' astonish'd Host
Gaz'd on This Miracle Begun;
This Gift of Never-Failing Love,
That Fed them all their Journey through,
Constant as drops of early dew,
And changeless, yet for ever new!
A daily Bounty from Above!
And Oh! when first the chains of sin
Are Riven by Thy Mighty Hand;
When, freed from Earth, Thy Sons begin
To seek their long-neglected Land,

(*f*) Exodus xiv. *passim*. (*g*) Psalm cvi. 9. "He Rebuked the Red Sea also, and it was dried up. So He Led them through the Depths, and through the Wilderness."

(*h*) Exodus xvi. 1-6. (*i*) Psalm lxxviii. 23-25. (*j*) Genesis xxxi. 40.

Their Heav'nly Canaan—in their way
 Across the Moral Waste of Life,
 At the least ill—the least delay
 Of Promis'd Blessings, they repine,
 Wage with Thy Will unholy strife,
 And almost wish they might resign
 Their future Heritage; and turn
 Back to those joys Thou Mad'st them spurn!
 But Thou, Unwearied still, dost Shed
 New Blessings on their thankless head;
 Dost Hush their gloomy doubts; and Shame
 Their wayward hearts to trust Thy Name!
 At ev'ry stage of Mortal woe
 Thy Comforts fall, when least we heed;
 Till the dark Soul begins to know
 Thou art far More than she can need; (*h*)
 Her Strength—her Food—in Mercy Giv'n;
 Her Banquet in the barren Wild,
 Her All-Sufficient 'Bread from Heav'n,'
 Exhaustless as The Infinite!
 Her open Storehouse richly pil'd,
 Whose friendly Portals, day and night,
 The famish'd Wand'ers steps invite!

"The Desert's trackless Waste had been (*l*)
 Too dreary for Thy Chosen Flock—
 They ask'd in vain some welcome Skreen,
 Some living patch of soft'ning Green:
 On ev'ry side the sterile Rock
 In all its frowning Majesty
 Repuls'd the dim and dazzled eye—
 With parched lip and eye-ball glaz'd,
 The fainting Myriads round them gaz'd,
 And deem'd those barren sands outspread
 Would form their vast Sepulchral bed!
 But Horeb's flinty bosom gave
 At the first touch of Moses' Rod,
 Strange Prodigy! a gladd'ning wave—
 Yes! It had heard its Maker-God—
 And willing op'd that secret store
 Whence streams had never gush'd before!
 Escaping free the waters burst;
 The countless People quench'd their thirst;
 And trembling own'd the Mighty Hand,
 That 'Led' them thro' the barren Land!
 Some say, whose vent'rous steps have trac'd (*m*)
 The Desert, and have Horeb view'd,
 That to this day, the Solitude
 Wears, all undimm'd and undefac'd,
 The characters Thy Hand Imprest
 Upon the Mountain's iron breast;

(*h*) "I have found more in CHRIST (said the late Rev. T. Scott, Sen.) than I ever expected to want." (*l*) Exodus xvii. 1 Corinthians x. 4. Psalm lxxviii. 15, 16.

(*m*) See Maundrell's Tour, and others of a later date.

And that the Channels yet are seen
Where these unwonted streams have been !
I know not—but whene'er they read
This Mighty Wonder in Thy Book
With gratitude Thy Children look
Back to each time of thirst and need,
When they, in uncongenial spot,
Have deem'd themselves of Thee Forgot;
And felt their own, like Israel's lot!
Then murm'ring Doubt and rebel Fear
Have whisper'd, 'God Forsook them here!'
And they, afar from those cool springs,
That wash'd their path in former days,
Have fainted in the dreadful blaze
Which the fierce noon of Anguish flings!
But Thou, with unexpected Hand,
Hast Open'd on that scorching Land
Some stream of Comfort, where they fear'd
That nought but barrenness appear'd.
The Smitten 'Rock of Ages' Riv'n
Has Met them in their Desert path,
And they have drank the Rills of Heav'n,
And found their sinful doubts Forgiv'n;
And ceased to fear Thy Dreadful Wrath!

"So when the brazen Serpent gave (n)
Healing to All, whose glance it met;
When the dark Monarch of the Grave
Turn'd from his prey with deep regret,
And saw with disappointed eye
How chang'd his boasted victory;
'Twas then the stricken Conscience felt,
By Mystic Symbol, Chosen well,
That when Fear tells the Hearts, that melt,
Of Death at hand, and yawning Hell,
And when each wound, re-open'd, bleeds
At mention of forgotten deeds,
One look to That dear Cross of Thine
Can cancel all Sin's guilty roll,
Bid Anguish quit the fever'd Soul,
And Satan's hand its grasp resign!
How oft, when at Thy Sacred Feet,
Thy People fall in deep despair,
Resolv'd, if they must perish, there (o)
To meet their doom: with Accents Sweet
Dost Thou, in Mercy, Raise them up;
Dash from their hand Woe's bitter cup;
Close all their wounds with Healing Balm,
And Soothe them on Thy Faithful Breast,
With more than Mother's love, to Calm
Their throbbing heart to Perfect Rest!

(n) Numbers xxi. 8—9. John iii. 14.

(o) Esther iv. 16.

"And when the Victim bow'd beneath (*p*)
 The Sacrificer's glitt'ring blade;
 Did it not shadow forth Thy Death?
 And when the solemn High Priest laid (*q*)
 The sins of each polluted Tribe
 Upon the 'Scape Goat,' which he sent
 Into a Land of banishment,
 (That they might never more be found
 Defiling Judah's hallow'd Ground,)
 Did not This aptly, LORD, describe
 How Thou Thy People's guilt would'st Hide
 'Neath Thy Pure Blood's Atoning Tide,
 Till even God's All-Seeing Eye
 That Guilt should never more Descry?

"The trembling Earth, asunder rent, (*r*)
 Had open'd, in the Desert, wide,
 And swallow'd in their madd'ning pride
 The Levite Band—who, darkly blent,
 Down to her drear abysses went:
 And yet the Morning's early sun
 Saw Israel's Race rebel once more;
 The fearful contest was begun
 By hearts as harden'd as before!
 TH' ALMIGHTY'S Wrath, scarce yet Appeas'd,
 With added Force Awaken'd then—
 And, from her Charnel-house releas'd
 To revel o'er the Sons of Men,
 The willing Plague came forth again
 To banquet on the Corpse-strown Plain!
 The languid eye—the failing breath—
 Th' extinguished voice—the livid limb—
 All told the dreadful work of Death—
 What Heart dar'd hope escape from him?
 But Aaron's Wonder-working hand
 Had pow'r his fury to withstand:
 And still—where'er his censer burn'd,
 Where'er his eager footsteps turn'd,
 A Mighty Barrier interven'd
 There 'mid the Living and the Dead!
 On None beneath his shelter screen'd
 The baffled malady dar'd spread!
 And spoke not This, O LORD, of Thee,
 At once The Incense, Priest, and Shrine
 Of all Man's guilty Family?
 For what but Righteousness like Thine
 Could 'Stay' the deadlier 'Plague' of sin,
 The Healing Work of Life Begin;
 Quicken the dead, or dying Soul,
 And by Thy Mightier Hand Control
 And Make the anguish'd Spirit 'Whole?

(p) Leviticus xvi. 3.*(q)* Leviticus xvi. 21, 22.*(r)* Numbers xvi. *passim*.

"And when the 'City's' open gates (s)
Gave 'Refuge' to the trembling One;
Told not this how Thy Pardon Waits
For ev'ry lost repentant Son?
Thence e'en the unrelenting law
From that Charm'd Circle could not draw
The guilty Soul, that, met elsewhere,
Had paid her debt of just despair!
Yes! if the Victim might but win
Those Walls, th' Avenger's murd'rous hand
Must drop at once the hostile brand;
For Vengeance dar'd not enter in
Where Mercy's fav'rite shrine was rear'd,
And Israel's God, as Love Appear'd!
Apt Emblem of That 'Hiding Place'
Thy Ransom'd People find in Thee;
When to Thy Covenant of Grace
By Conscience urg'd for Peace they flee,
And plead Thy Shelt'ring Name Alone,
Thy Pow'r—Thy Merit to Atonc!

"Though dimly Veil'd in Mystic Sign
No longer dost Thou, LORD, Appear;
In vain of Thee Mankind may hear,
Unless Thy Blessed SPIRIT Shine
And by His Quenchless Beams Divine
Deign our short-sighted vision Clear!
'No Beauty' else appears in Thee,
The Garden of Gethsemane,
The dreadful steep of Calvary,
The dark Eclipse, that wraps the Sky;
The Spear, the Nails, the Crown of Thorn,
That Sacred Forehead rudely torn;
That Holy Blood Distilling wide
Its Pure and All-Atoning Tide;
Those Arms of Love, Extended still
For Man's rebellious Race to fill;
Are All forgotten Things unfelt,
Like dreams, that into nothing melt!
Ah! who, that has not trac'd within
The dread abyss of Native sin,
Who that has not been taught to weep
At mem'ry of his former days,
Has not been startled from the deep
And dull repose of Nature's sleep
By lurid Sinai's Angry Blaze;
And by the Living Light, That Shone
Upon the Law, from God's Pure Throne;
That has not felt the nothingness
Of his best deeds, defil'd by guilt,
And turn'd in Agoniz'd distress
To That Pure Blood his sins had spilt,

(s) Joshua xx. Exodus xxi. 13. Deuteronomy xix. Philippians iii. 8, 9.

Knows how to prize Th' Unconquer'd Love
 That Brought Thee from Thy Home Above?
 Amid their days of folly wild
 Thy People stray, as Others stray,
 Enamour'd of their chains of clay,
 And pleas'd with each successive day:
 But in some Hour of Mercy Mild
 Thou Look'st upon each rebel Child!
 'Wand'rer' (Thou Say'st, in Gentle Tone)
 'In Me is Happiness Alone!'
 Their thoughtless Spirit's ceaseless mood
 By These Few 'Words of Peace' subdu'd,
 They follow Thee in darkness dim
 For many a long uncertain year,
 With blind affection seeking Him, (†)
 Whose Voice had Charm'd their list'ning ear;
 They long to hear That Voice again
 Far more than Earth's most 'witching strain':
 They feel that Only Thou canst Fill
 Their bosom's deep mysterious void;
 That Earthly Objects wither still;
 And Earthly Hopes are soon destroy'd!
 Ah! little deem they, that, Conceal'd
 By doubts and fears, Thou art their Guide,
 And that, at length, Thy Love Reveal'd
 Shall Burst in Pure Effulgent Tide
 Upon their lone, unheeded way,
 And Lead them to The Source of Day
 Is This Thy Searchless Plan? to Choose
 The rebel Heart, and, by a Touch,
 Set the poor pining Captive loose?
 The Lost, the Wand'ring—These are Such
 As Thou dost Seek to be Thine Own;
 Bright Trophies in The Judgment Hour!
 These wilt Thou Summon round Thy Throne
 As Purchase of Thy Wond'rous Power,
 Thy Love! Thy Wisdom! Thou Alone
 Could'st all their guilt and mis'ry Shroud
 Beneath Thy Perfect Righteousness:
 And in Thy Right shall they possess
 Light, Love, and Bliss without a cloud;
 While Endless Ages, circling by,
 Enhance their Full Felicity!

(†) John xlii. 21. Acts xvii. 27.

In a sealed Packet, directed to me in my Maria's hand, headed with a date, was the following:—On the Envelope was written, "Only to be opened by Myself or My precious Husband, 15th March, 1834.

"Sunday Night, 15th March, 1834.

386 "Though I have long (for reasons which appear to

me weighty) discontinued the regular practice of keeping a Journal, yet there is something so peculiar in my present state of mind, that I am desirous to record it as a lesson for the future. Having been lately almost persuaded by Friends that I was likely, before the close of the year, to be a Mother, I had built too firmly on it, and now that my Medical Adviser's opinion seems rather to lean the other way, I feel the bitterness of disappointment, which words cannot describe. My motives for wishing to become a Parent are doubtless sadly mingled. Yet I do believe one chief one was the wish to train up a little Spirit for the Kingdom of Heaven; others there were—the natural yearnings of heart towards Children, which were I believe born with me—the *intense love* I bear to my precious Husband, which makes me desirous (if it please God,) to possess a Child of his giving—the expectations raised in Friends, and the desire I have of proving to One dear Relative, who opposed my Marriage, that Many of his grounds of objection were mistaken ones; and (I blush to own this,) a secret wish (oh! how unworthy!) of triumphing over some gossiping Acquaintances. All had made me desirous of a Child—so desirous as I think no *Christian* (I do not say *Jewish*) Female ever was before. Now all these fine hopes are dashed! And all my constant prayers and those of my Husband (who is dearer to me than Life) seem to be, as it were, sent back unopened—unanswered. Well! be it so! I feel myself unworthy of *every* blessing, and shall I dare to repine? God has Given me such a Husband as falls to the lot of but few Women. Was He therefore engaged to add another unspeakable blessing in the shape of a Child? Oh LORD JESUS! My Only Hope! My Only Plea! My Only Refuge! Plead Thou for Me! Enable me to say, "Thy Will be done!" Make this bitter Trial to Work for My Soul's Good! Amen. Amen. Amen!"

In another Paper within the same sealed Envelope.

387 "Husband of my Heart! If I die, keep these sweet pledges of our mutual love, and let Mother have the sweet lines you wrote for her the day after our marriage, they will not be too glowing when I am gone, and she will prize them. I have read them many times. I bless God

that I married you. May He Return your pure unvarying Love a thousand-fold! My ever Beloved! for even in Heaven you will be so. Remember my only hope, in Life or Death, is founded on CHRIST'S Blood and Righteousness. I have no fears; and, happy as I am in your bosom, feel that I shall be yet more so with my Heavenly Husband.

"Unless you marry again." [She then suggests appropriation of her watch, rings and trinkets.] "Once more, God, our own God, Bless you! Prays your Wife,

"*M. M. Stow.*"

"*Our Room at Croom's Hill, Greenwich, March 28, 1833.*"

The Lines alluded to, as not too glowing, were—

388 THE WEDDING NIGHT.

"Only for the Eye of Maternal anxiety; and then to the Altar of ever-burning Incense of Nuptial purity.

And can it be?

That all these Treasures are allotted me?
These Eyes, that beam with Love's soft fire!
These Lips, that wake the chaste desire
This Bosom, where my nightly head
Shall rest as on an Angel's bed!
This Hand, the faithful pledge that gave
To smooth my passage to the grave!
These Feet, that with a steadfast pace
Run beauteously the Gospel Race!
And, Oh! the sum of Manhood's Earthly bliss
The modest Woman's Hymenial Kiss!
Thus won I, Mother, the enrapt'ring Prize—
No down-look cast upon Maria's Eyes,
Nor in her chaste Cheek did one blush arise."

"*To Mrs. Torriano, 21st June, 1832.*"

Blest as I had been in Both my Matrimonial Connections, I yet felt that Female Society, after such experience, was essential to domestic happiness; and assured that my habits of tender consideration for the Object of that Engagement for the time being would meet with the encouragement that would reciprocate affection, I, under a hoped-for Heavenly Guidance, formed a third Alliance, some four years after my Maria's decease. On this occasion the difference of our ages was only 16 years; and it is still remarkable that in Each of us, such is our healthful appearance, the general impression of Observers is, that our ages are thought to be about 16 years less than the reality. The Wedding was consummated on the 16th July, 1839. The Lady, as I learnt afterwards, has Norman blood in her veins; as on her Mother's side a Manoch, and of high

Plantagenet Connection—as on the Father's side a Bohun, an Ancestor of his having, by the directing Will of the last Member of the august Family of De Bohun, taken that name. Her name was Henrietta Elizabeth Bohun, the Eldest Daughter of The Rev. John Francis Browne Bohun, formerly a Fellow of Magdalen College Oxford, and Incumbent of Depden, Suffolk. With much charm of character and of person she has truly a noble heart, and is cast with qualities essential to my Comfort and enjoyment of Home. After an experience of more than twenty years of our Union, I, on the 6th of September last (1859,) that being her birth-day, presented her with this heartfelt effusion—

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“Blest be the day that gave my Henriett birth!
Her's be the hope of Heav'n—the peace of Earth!
The Saviour's Love, as Earnest of her Faith!
The Spirit's Guidance in Life's onward path!
So prays her Chosen, in their twentieth year,
Of Fruits so gather'd from true Wedlock's cheer!”

A Female Friend introducing to us one evening a Cornish Lady of talent, and much versed in Phrenology, in order that she might designate the organs and their general tendency both of my Wife and myself, did then examine our Heads, and made her report of my Wife's peculiarities; but did not specify mine, and I never could understand what her difficulty or objection was to avow her opinion of mine. She only spoke of the organ of Benevolence being conspicuous.

The report of my present Wife's organic representations was as follows—

390 “In this Head the reflective and perceptive organs are very harmoniously developed; hence will result a sound judgment and an eminently practical character.

“Your large Benevolence will inspire a prompt and ever-ready sympathy with the Needy and the Suffering.

“Firmness will give sustainedness and unwearied perseverance in all your labours of Love, while at the same time *Cautiousness* will withhold you from any rash or quixotic schemes.

“You do not lack Energy or Self-Confidence, but your largely developed *Cautiousness* and small *Hope* will singularly modify the outward expression of these and other powerfully antagonistic organs. These must have cost you many bitter struggles, known only to your own breast. You are naturally reserved and timid, with an almost morbid shrinking

from observation. Yet (paradoxical as it may seem to those unheedful of Man's contradictory nature) you are, at the same time, sturdily independent and caring little for the opinion of Others—as a Child, somewhat obstinate, and a wee-bit dogged perhaps, when not understood or your motives misrepresented (an injustice you have not unfrequently writhed under) for Characters, such as your's, will seldom be correctly read. Your powers of Self-discipline are great, and, with large Conscientiousness, must have tempered these opposing powers, and brought them into more harmonious play; hence your's will have been an eminently improving character, and you will be conscious of differing much from your former Self. Faith is with you a more energetic principle than Hope—You are apt to look at the *dark side*; and Reason (aye, and its more inspiring companion Faith) have often much ado to charm away the gloomy spirits. Your over-abounding Cautiousness and deficient Hope have been conjured up from the vasty deep. The Argument from Antiquity must meet a ready response from your large *Veneration*. 'Time honored' is to you no unmeaning epithet. Where there is ought to love or reverence you will render unquestioning obedience; otherwise firm and unyielding. Not given to sudden or numerous friendships, but a faithful and untiring Friend where you do esteem; your feelings being lasting as they are strong. You possess an instinctive love of order and punctuality. Your imitative powers are excellent, and there is a strong *under-current* of quiet droll humour, which is however seldom suffered to appear. The whole range of Musical faculties are well developed; but, from their relative proportions, I should say there is more *Soul* for Music than power of *expressing* it. You are not an Artist, or skilful in any of those Arts, which involve the relations of size and form."

"*March 1843.*"

From some Person's suggestion, the Character-Developing Individual, Mr. Warren, from hand-writing (so generally consulted) had a Specimen of my Wife's writing sent to him to exercise his genius upon, and the result was as follows. This, by the postmark on the Envelope, was in Nov. 1849.

391 "Though we feel by no means justified in allowing our Censorship on the present occasion to dwindle into a

sinecure, we should be defective in critical candour did we omit to state, at the outset, that the writing, now before us, seems strongly indicative both of Talent and Elegance. We read of a keen and yet a Womanly intellect. Comprehensive yet flexible; finding few subjects beyond the range of its capacity, and few beyond the sphere of its interest. There are signs of a rapid and accurate judgment, available alike in matters of practice and theory; of an imagination fine rather than fervid, pruned of its exuberant fancies, and never asserting mastery over the mind.

"A memory of not more than ordinary power seems to have been cultivated with some assiduity; and a naturally strong will, if not subdued, to be at least ordinarily wielded with tact. There is an absence of ostentation, but yet traces, as we think, of that stately infirmity concerning which Montesquieu has said, that 'no Woman, worthy of the name, is ever quite exempt from it.' The Writer's affections have all the appearance of being deep, settled, and sensitive, but they are accompanied by self-possession—they are not always flying into her face (and every body else's), to use an expressive phrase, they are without 'fuss.' She is endowed (as might indeed be deduced from what has been already said) with much moral courage; and, to sum up her characteristics in a few words, we should say that, in her, strong versatile understanding is united with elegant tastes, and moral qualities, whose lustre, though not obtrusive, is warm and genuine.

"9, Great College Street, Westminster." (Signed) "J. Warren."

"With Mr. Warren's compliments."

As the Phrenologist withheld whatever may have been to her own mind the result of her examination of my Head Organs, it was suggested, after the interesting delineation of my Wife's Character from her hand-writing by Mr. Warren, that his talent should be called upon to exercise itself upon an examination of my own hand-writing; and it occurred to me, that I should copy, for that purpose, the Phrenologist's report of my Wife's character; and that she should write with it to him, expressing her gratification at such seeming general agreement both in that and his own of herself. His report was as follows—

392 "About the highest intellectual praise that can be bestowed is probably contained in the following sentence,

"*Huic versatile ingenium sic pariter ad omnia fuit, ut natum ad id unum deceres, quod cunque ageret.*" Though we cannot, without flattery, assert that this commendation is fully applicable to the Writer of the Specimen before us, it is nevertheless probable that his faculties are of that flexible nature, which would enable him to accommodate himself, without much effort or uneasiness, to a wide variety of pursuits and circumstances. It is not only a positive aptitude that he possesses, but he has much self-mastery—a capability of turning the whole force of his attention, and even his interest, to whatsoever object his judgment has prescribed and his will resolved. Quickness of perception, accuracy of deduction, promptitude of decision, and power of continued mental tension are the natural and indeed necessary qualifications of a Mind so constituted. The Memory is likely to be rather a trust-worthy agent of the will than spontaneously accumulative. The Imagination is probably not of a luxuriant order. Minute, subtle, analytical skill is not much the Writer's forte, as dexterous combination on a larger scale. It belongs to his idiosyncrasy to bring his defects, such as they are, into whatever he does. Though generous in the main, he has some hardness.* His self-esteem is not below the average—his nature is not a yielding one. He scarcely makes sufficient allowance for deficiencies of temperament. He inspires rather respect than immediate prepossession; and in fact the light in which he stands, socially considered, may be explained when we say, that though the qualities of his Heart are not, on the whole, inferior to those of his Head, the latter are much less ostensible than the former.

(Signed) "J. Warren."

As a Translation of the Latin passage, the following is offered—

"His genius is versatile and adapts itself to all he does; and whatever he undertakes, you would at once say, was natural to him."

The Envelope was directed, "Mrs. John Stow, Croom's Hill, Greenwich."

* Quite true; but my Wife's ever-ready reasoning often checks that hardness from rising into action.

“Whatever may have been my Phrenological Characteristics, in the reserved judgment of the Cornish Lady referred to, and to whatever extent the estimate of my Intellectual and Moral Qualities, as made by Mr. Warren, may influence the opinions, which may be formed of me by Those, who read my Writings as transferred into print, I feel and therefore freely and gratefully acknowledge that so far as my Theological Productions are in Accordance with the Truthfulness of The Word of GOD, and in delineation of The All-Absorbing Doctrine of Salvation by JESUS CHRIST and His Meritorious and Intercessory Sacrifice, I attribute to the Impulse of The HOLY SPIRIT and Its Illuminating Light upon my Heart and Head, that they were so begun, have been so continued, and so ended. To that extent, therefore, I regard myself but as a willing Instrument under Divine Guidance.

“Dated from my Hermitage on Croom’s Hill, Greenwich, this 12th of June, 1860, now within four months of four-score and four years of age, with brow almost unwrinkled, with eyes not needing glasses, reading for hours even by candlelight with a shade, walking for a short distance, at least, at a rate remarked as like the step of a young Man, having, as my Medical Attendant, (who has known me for the last forty years,) said some few years ago, a Patriarchal pulse, and in the last year declared, mine was then a pure and perfect pulse.

“My weaknesses are chiefly in the memory and the hearing; Art has supplied the loss of teeth. I am Blest with Inward Peace, and with a Heavenward Hope in JESUS CHRIST; through Whom I offer adoration, thanksgiving and praise, unto The TRINITY in UNITY of The GODHEAD, now and for ever. Amen and Amen. “*John Stow.*”

One Thought on the Starry Region.

393 Once having said to a Friend, when speaking of a Comet and the Constellations generally, “That I hope to walk the Stars.” Carrying that thought out I am led to conjecture, “that the Stars may be the Abodes of the Heavenly Host and of Human Souls when Just and Made Perfect by The Incarnate Son of God’s Mediation and The

HOLY SPIRIT'S Santification and **The HEAVENLY FATHER'S** Adoption of Them as Regenerated Children.

When **The ALMIGHTY**, Reasoning with Job, Said—
 “Where wast thou, when I Laid the Foundations of the Earth? When the Morning Stars sang together; and all the Sons of **GOD** shouted for joy?”

“The Stars, a Figurative Expression, (may it not be thought) for the Voices of Those within Them?”

“When our **SAVIOUR** was on His Gracious and Glorious Mission for our Redemption, and Moses and Elijah appeared to Him, in the Radiance of Celestial Glory, Messengers Chosen from the Abodes of the Blest, may not a Star of peculiar brightness and magnitude have been that their Abode. And the inconceivable rapidity and extension of their descent, peculiar to Spiritual Natures, be resolved to the likeness unto Angelic Natures, Which, in the instances of their Visitations to our Earth, assuming as they did the semblance of the Human Form to be made palpable to Human observations, yet descended and ascended with a power of velocity that even the Stars in their wondrous revolutions are strangers to!!!”

This idea I venture to throw out in all humility and acknowledged simplicity.

One Thought on the State of the Life to Come.

394 “The union of the Soul and Body is a felt Mystery to every One contemplating it, though resolvable unto the Will and Power of **The Universal CREATOR**. Whilst the Body here has its elements of action and direction confined to limits; the Soul, amidst their close connection, ranges by thought through all space and all matter, moving with a rapidity over its various Objects and Subjects, which baffles all comparison with Mechanical Invention or Operation; still seemingly associated with its temporary tenement or resting place, the Body.

“But Death occasioning an entire separation between them, the Soul or Spirit leaves the Body in its senseless and inanimate state to return to the Earth, from which it was Taken by the Exercise of **DIVINE** Power and Appointment. Then, What is that Spirit's change? It is, Scripture adds,

that 'It returns to GOD, Who Gave It.' Ecclesiastes xii. 7. To understand how the Spirit exists, when detached from the Body, is a Mystery yet to be Unfolded; though doubtless at once known and experienced on every such Departure from the Body. Does It, (if previously Sanctified by Faith in CHRIST JESUS as Its only SAVIOUR, through Sanctification by The HOLY SPIRIT) arise unto the Abodes of the Blest in The Kingdom of The MESSIAH, passing in its way, independently of all Created Matter and all Space, to 'Where Space is not, and Time never was?' The Angel of the Presence of JEHOVAH being Ready to Receive Such Redeemed Soul, and to Clothe It with the Garment of Sanctification—The Powers of Celestial Intellect and Knowledge being Intuitively Imparted to It—The Wisdom of The ANCIENT of Days Set Intelligibly before It—In some degree Ubiquity possessed by It, Which is possibly an integral part of a Spiritualized Nature—The Communion and Fellowship of the Heavenly Host animating Its Social Delight—The Society of the Just Made Perfect tending to enhance the confiding and sustaining sense of gratitude and holy love, with a fervent adoration of The SON of GOD in His Visible and Glorified Incarnation and Sovereignty—And the Individual experience of That SAVIOUR'S Gracious and Instructive Intercourse Forming Its Crowning Privilege and Blessing. The Works of Creation, amidst their Vastness and their Universal Perfection, will manifest the Goodness, equally with the Wisdom and Power of DEITY;—But the Tender Compassion and Benevolence towards the Human Race, amidst the Wonders of Forbearance and Endurance under the so general disregard by Human Kind throughout its Generations, or with but faint and feeble efforts at evincing gratitude and a liveliness of faith in DIVINE Revelation, will be the Paramount Subject of contemplation and amazement, issuing in the height of Adoration and thankfulness, exhaustless even as Eternity itself!"

On a Friend writing in disclosure of his state of mental feeling, which led him to express an earnest wish, "that he could possess the peace of mind he had observed in me," I wrote—

395 "The growth of Grace in the Soul is usually gradual, and it is amongst the earliest surrenders of pride (that enemy to our Spiritual peace,) to admit that both the repen-

tance, which is due from us, and the faith, that we must rely upon, both of which are essential to its cultivation, are the Gift of God. By prayer therefore and by reading of His Holy Word, in the supplicated spirit of a right understanding of It, must we seek Those Divinely Imparted Blessings. To this end it is most salutary to contemplate often and deeply the Greatness and Goodness and Holiness of God, and to dwell on His Benefits Vouchsafed and His Mercies Showered individually upon us. And then seriously and faithfully to ask ourselves, in the review of our past Lives, from the earliest period of our consciousness and remembrance, what has been the return, as either of obedience to His Will, or of gratitude for His Kindness? How must such a review, if made with the solemn feeling and ingenuousness, that it ought, confirm in one's mind the Great and Leading Truth, that we must stand before Him confessedly unholy in our Nature, as well as sinful in our habits; and convince us, that we must shrink from the conscious Presence of Such A HOLY BEING, when Called by Him to Judgment! Where then can we fly for refuge from Such An Interview? or how shall we appease so justly incensed A JUDGE? And even could we hope that unending misery, might not await our folly (in such ingratitude and irreverence,) how could we look forward, with the least promise to the hope, unto a Life of endless Happiness and Holiness; when entering on Eternity? It is thus that, becoming conscious of and owning our unworthiness in our past dealings with The God, Who Formed us, and Whose Providence has hitherto sustained us, we are led, from the heart, to feel the need of A Sufficient MEDIATOR; and finding in The Bible, the Word of God, The SON of GOD Revealed to us as That MEDIATOR, we joyfully and gratefully on bended knees and in singleness of heart accept Him in That Gracious Character. Thus are the Seeds of DIVINE Grace Sowed in the Soul, and The HOLY SPIRIT's Office is Exercised upon us. Then progressively does the reign of Righteousness shew itself and The KINGDOM of HEAVEN begin within us. It is then we find that JESUS is The Peace-Bearer, and is All in All to us; and, whether in Life or in Death, seeking only and wholly to be His, at His Coming to Judgment, we find That Peace, as the Fruit of Christian Faith and the Foretaste of Salvation unto Life Eternal."

On 21st Anniversary of 3rd Marriage.—On Wife's Birth-day. 309

On the 16th July, 1860, having reached the end of the 21st year of my Marriage with my third Wife, I thus gave vent to my continued love and esteem for her.

"To my Henrietta, on the 16th July, 1860—

396

"The flow of years to twenty-one
Does this day swell our Union,
In faithful cheerful intercourse,
Giving the Wedded Bond its force,
So gently binding that true Love
Doth thence its honest pledges prove :
Whilst Christian Hope enchains the Tie
That points to Immortality ;
When Time shall stop ; but Life begin
A Peace, a Joy, to share within
The Realms of Everlasting Day,
If sound in faith our longer stay
On Earth shall tread The Gospel Path,
That Rescues from the Second Death ;
Op'ning the Heav'nly Scenes of Grace
To All, who've run the Christian Race.
May This, my Henriett, be the Fate
That will, through CHRIST, our Souls await !"

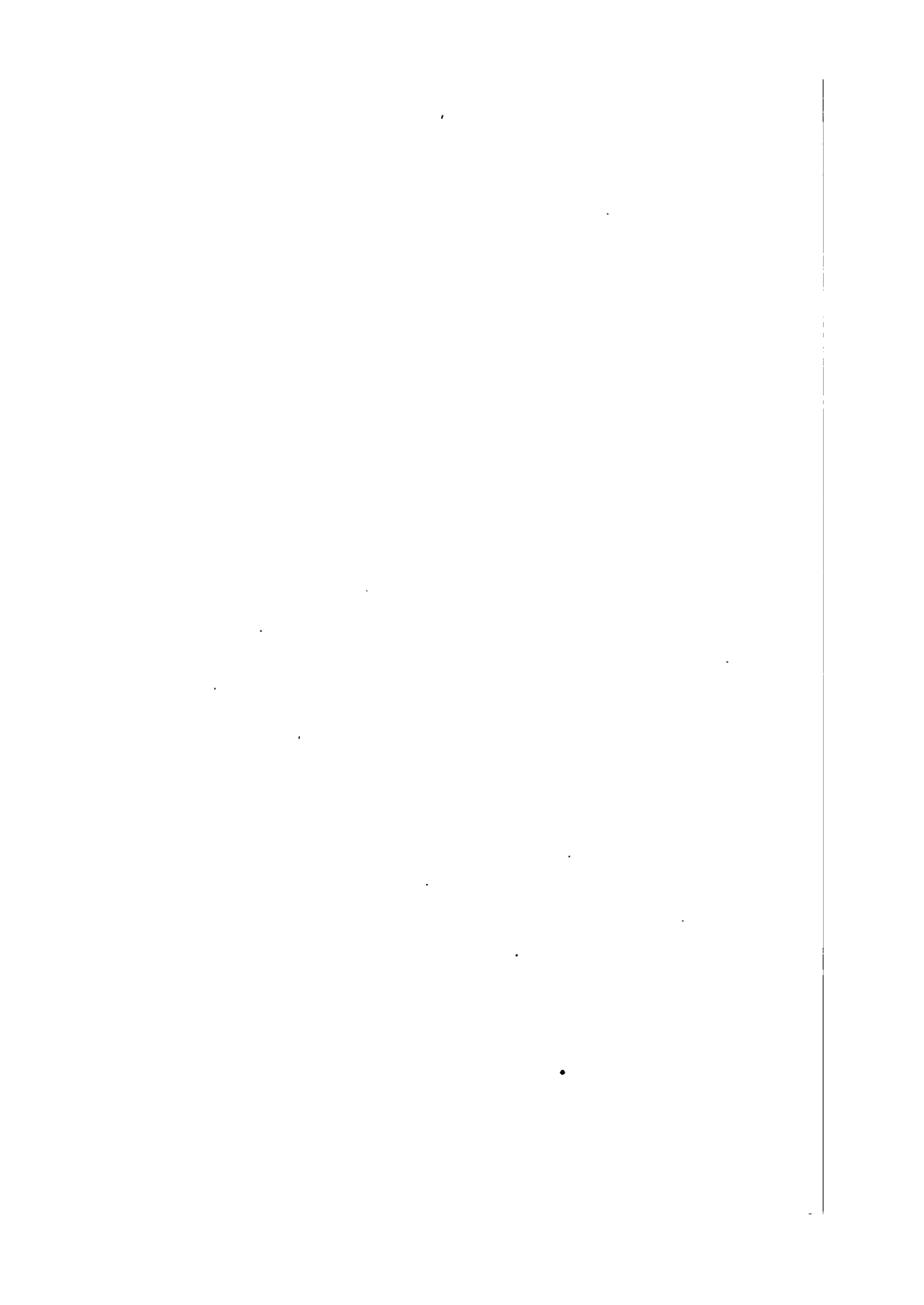
On the 6th of September the Birth-day Anniversary occurring, and having been for some weeks under Medical Care from a painful tumour and the weakening influence its length of discharge occasioned, I thus addressed her—

"To my Henrietta, on the 6th September, 1860—

397

"The day of Birth again appears,
And blessings on its pinion bears ;
A heart as warm, as warm can be,
And judgment all solidity.
In sickness all a Nurse's care
And forethought comforts to prepare,
That lighter may be felt each pain,
And with supporting arm sustain
The feeble step the room around,
That form'd the movement's narrow bound
While all unfailing cheerfulness
Spread o'er the mind its halcyon bliss.
Hence added gratitude to God I owe,
For sweets in life they only know,
Who, bound in Wedlock's hallow'd tie,
So join to Time, Eternity,
Through faith in CHRIST, of hope the Crown
For Transfer to a Heavenly Home."

"John Stow."



* * Numerous as the foregoing Testimonials are, these are not the only proofs of approval in my possession, the effect of a still further extent of gratuitous distribution of the Works. The present Proofs, so expressive of the Estimate as to the Christian Spirit pervading them, seem to encourage the hope, that they, or at least some of them, may at length be sought for as acceptable additions to private Libraries, and be found in the hands of Students of Divinity amongst the rising Generation ; thereby contributing to the practical and impersonal exemplification of Gospel Rules and Scriptural Impulse towards their Temporal and Eternal Beneficial Tendencies. The Prayer of Others—"That God's Blessing may be on the Writer's Productions"—will so be Graciously Answered.

JOHN STOW.

18TH MARCH, 1861.

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